

HISTORY

- OF -

MONTGOMERY BAPTIST CHURCH

- IN -

MONTGOMERY TOWNSHIP, MONTGOMERY COUNTY, PA.

By EDWARD MATHEWS.

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MONTGOMERY BAPTIST CHURCH, 1895.

PREFACE.

The historic sketch contained in this little volume is not presumed to be exhaustive, nor comprising all that might be told concerning the past history of Montgomery church. Its preparation was prompted by the desire of the writer to preserve the records of the old church book, and to multiply copies of that account, ere, through some misfortune, it might be destroyed. From the beginning, it was thought desirable to proceed further and add a narration of the origin of the church and of those who founded it in the wilderness. To this naturally grew some memorial notes concerning the several pastors who have ministered to the people during the long period since the organization of the church. The secession of New Britain in 1754, and the preceding controversy, is a matter of interest to both churches now, whilst the separation of Hilltown, in 1781, left the mother church with only a neighborhood membership. The account of the constituent members in 1719, and of the early worthies who succeeded them, and their further fortunes, may be of interest to the large number of persons who are their descendants.

E. M.

NORTH WALES, PA., September, 1895.



REV. CHARLES HENRY PINCHBECK.

(The Present Pastor.)

History of the Montgomery Baptist Church.

The Montgomery church, like all other of the early Baptist churches of Pennsylvania, was founded by Welsh people. These immigrants in considerable numbers accepted the invitation of William Penn and came to the new province he had founded. Some were among the earliest arrivals. The majority came between 1700 and 1740. They came not only to better their fortunes, but to secure greater religious liberty. These Welsh immigrants were either Friends or Baptists. The site of the Montgomery church was the centre of one of these Welsh settlements, which comprised the townships of Gwynedd, Montgomery, New Britain, Hilltown and portions of Hatfield and Towamencin. The Welsh in Gwynedd and Towamencin were Quakers. Elsewhere, they mostly were Baptists. The church is situated in the northern part of Montgomery, one of the smaller townships of the county of the same name. The early members, such as lived in the vicinity, were mostly residents of the central and upper portions of the township. More than a majority lived in New Britain, Hilltown and Hatfield until the separation of the New Britain and Hilltown churches. Montgomery township has remained an agricultural region, and within the last half century has but slowly increased in population. A great highway, the Bethlehem turnpike, crosses it from north to south. It is crossed from east to west by a high ridge, upon which are situated the hamlets of Montgomery Square and Montgomeryville. From this divide the waters flow in opposite directions. Here are the sources of the Wissahickon, flowing southwest, and two branches of the

Neshaminy gather their waters, that run to the eastward. Montgomery church is situated on the northern slope of this elevation, midway between its summit and the village of Colmar, on the railroad to Doylestown.

There are several points of interest about the early membership of Montgomery church, which are worthy of preliminary notice. Among these is the fact that these early Welsh colonists were familiar with the Welsh tongue and used it in ordinary conversation. They understood English, but only imperfectly. They probably used their mother tongue for a considerable time, and doubtless heard preaching in that language. Unlike the Germans, who were settled in solid bodies, they lost or discarded their language after the lapse of a generation or more. English was the language of the courts, the markets, and of the books they read. English was taught to their children in the primitive school houses. They were surrounded by an English-speaking people. The first generation doubtless retained this knowledge of Welsh, and their children must have heard it spoken. But the language seems to have been wholly lost by the second or third generation, or at least before the time of the Revolution, when it had become a foreign and forgotten tongue.

It was fortunate for those who came after them that these first Welsh settlers were mainly a moral and religious people. In this respect they were similar to the founders of churches of other denominations, and other races—English, Scotch-Irish, Huguenots and Germans—who settled Pennsylvania. They were not satisfied with merely the acquisition of

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

land and property and the rude plenty of a new country. They might have been content merely with material prosperity. Houses and barns, cattle and money, all the goods of this world might have been their inspiration and the end of their efforts. Instead, they aimed at something higher and better—the mental, moral and spiritual culture of themselves and their posterity. A struggle for and contentment with only worldly good would, in time, end with moral and mental degeneracy, in profligacy, vice and crime in the community, and in the loss of that very worldly wealth, unwisely aimed at as the chief good. They started aright the foundations of a well-ordered and prosperous community, of prosperity which should endure for generations to come.

They were not unmindful of mental enlightenment, as well as spiritual improvement. In the deplorable lack of state or public provision for free schools in the early history of Pennsylvania, ignorance would soon have become universal had not the early churches come to the rescue. Nearly all of them, whether the members were English-speaking or German, placed school houses alongside of their churches. These proved insufficient for the efficient education of the whole mass of the people, but they did much to dispel the mists of ignorance and to impart the rudiments of knowledge to the early generations. The voluntary system had a long trial and proved inadequate. It was happily succeeded by the better free school system, established over half a century ago.

Notwithstanding all these efforts to promote religion and dispel ignorance, there were times of great spiritual declension and of mental darkness in the last century. The second generation were not up to the mark of the immigrants, especially in education. Very many men in the period before the Revolution signed their names with their "mark," and among the women the illiteracy was greater. Intemperance was a very great curse of that day, especially among people of Welsh lineage. The

drinking of alcoholic liquor was almost universal. It damaged the Welsh worse than the people of more stolid, less excitable and phlegmatic races, just because the Welsh were more sprightly, mercurial and nervous in temperament. In those days the habitual drinking of intoxicants was no bar to church membership. Nearly everybody did that. They were turned out of church only for repeated drunkenness. The theory was that alcoholic beverages were good to use, but not to abuse—a belief even yet not extinguished. It was not deemed wrong to sell such liquor, and dealers in such held membership in Baptist churches all their lives. Considerable numbers of the Welsh of the second and third generations lost their property through intemperance, and their lands passed into the hands of owners of another race, who were not Baptists. Spiritual decadence was quite marked about the time of the Revolution, when the churches were closed for worship, the Sabbath was not regarded, and infidelity was rife among the classes who read and thought and directed the movements in social and political affairs. This period continued for many years after independence was established.

Among the early Welsh settlers of this region were a number of men of superior education, piety and mental force. They were the natural leaders of the people. Such men were Abel Morgan, Benjamin Griffith, William Thomas, Joseph Eaton, Simon Butler, and others that might be named. By their piety, their courage, their industry, their wisdom, their self-sacrifice, they led their people forward in the path of mental and religious growth. They were respected and revered, not only because of these qualities of leadership, but because they were of the people, and labored with their own hands, as did the other settlers. They toiled in the fields, they ploughed the land, or worked at the handicraft of the mechanic. This was a necessity of that time, as the membership of the churches were too poor, or thought themselves too poor, to adequately support the preachers.

It is evident that if the region from

which the early membership of Montgomery was drawn had wholly remained in the possession of their descendants, the parent church today would have been immensely stronger in numbers. So would the Baptist denomination in the townships of New Britain, Hilltown and Hatfield. There would now exist six or eight strong and powerful Baptist churches, embracing nearly all the people in this territory. Such was not to be the case. Slowly, but surely, the people of another race acquired the lands at first held by Welsh Baptists and established churches of another kind. This change of population naturally has checked the growth of the Baptist churches in these townships. In the case of New Britain, however, at least one-half the membership is now of German descent, and of people whose ancestors belonged to other denominations.

The Montgomery church may truly be said to be the parent of New Britain and Hilltown, and indirectly of the modern churches of Lansdale, North Wales, Ambler and Point Pleasant. Its influence for good has gone out over a wide extent of territory and left its blessings upon unnumbered individuals.

ENTRIES IN THE CHURCH BOOK OF MONTGOMERY BAPTIST CHURCH.

The Montgomery Baptist church was organized June 20th, 1719. The constituent members were John Evans and wife, Sarah; John James and wife, Elizabeth; William Thomas and wife, Ann; James David, William James, Thomas James, Josiah James, James Lewis, David Williams, Esther Roberts, Esther Evans, Margaret Young, Evan Evans, David Evans, Jenkin Evans, Isaac James. All of these had but recently, or a few years previously, come from Wales.

Rev. Benjamin Griffith became pastor October 24th, 1725. Previous to that date sixty members had been received, eight dismissed, and the total membership numbered sixty-two.

The following is a copy of the entries in the old church book, from 1719 down to after the close of the Revolution. They

have been divested of their antique spelling and phraseology only:

- 1718—Esther Roberts, wife of John Roberts, baptized.
- 1719—Esther Evans, daughter of John Evans, and Mary James, wife of Wm. James, and Margaret Young, baptized.
- 1720—Evan Thomas and Mary, his wife, received from Baptist church in Pembrokeshire, Wales; likewise Bernard Young, received from church at Welsh Tract; Ann, wife of William Thomas; Benjamin Griffith and wife, Sarah, from Welsh Tract and from Radnor.
- 1720—John Evans and Esther Roberts died.
- 1720—The Baptist meeting house at Montgomery erected.
- 1720—James Davis married to Margaret Thomas, she being no member, but a constant hearer.
- 1721, May 2—Excommunicated Margaret Young for several lies and slanders told and raised by her and never acknowledging her fault.
- 1721, June—Received from Welsh Tract Joseph Eaton and Gwen, his wife; George Eaton and Mary, his wife; Anthony Mathews, Simon Mathews and Jane, his wife; Daniel Rees and Jane, his wife.
- 1721, July 2—Received Simon Butler and Ann, his wife, from Welsh Tract.
- 1721, Dec. 16—Received Griffith Owen, late from Wales, and Janet Lewis, also from Wales.
- 1721, Dec. 22—Died, Mary Thomas, wife of Evan Thomas.
- 1722, May 18—Received Thomas Rees and Elizabeth, his wife.
- 1722, June 2—Received David Evans, from Keoon Hongood, and Sarah, his wife, of Llwmnewrath, Wales.
- 1722, Aug. 2—Baptized Thomas Powell.
- 1723, May—Received Ann Jones, wife of Henry Jones, from Great Valley.
- 1724, March—Baptized Thomas Lewis and Alice Evans, wife of Jenkin Evans; also David James, from Great Valley church.
- 1724 April 28—Baptized John Bartholomew, Jeremiah Lewis, Benjamin Phillips, Rees Lewis, Uriah Eaton, wife of

- Joseph Eaton; Sarah, wife of Thomas Davis, from Pennypack; also Elinor, wife of David James. Dismissed Geo. Eaton and Mary, his wife, to Pennapeck, or Pennypack.
- 1724, Aug. 26—Baptized Evan Stephens and Elizabeth, his wife.
- 1724, Sept. 20—Received Rev. William Thomas, from Philadelphia.
- 1724, Nov. 15—Baptized Evan Rees and wife, Elinor, and Katharine, wife of Thomas Morris. Dismissed Daniel Rees and Ann, his wife, to Great Valley.
- 1724, January—Received Mary, wife of John Bartholomew, and Elizabeth, wife of Evan Thomas.
- 1724, June 21—Received Thomas Morris and Janet, his wife, and Daniel Davis, all from Pennypack.
- 1725, May 30—Received Elizabeth, wife of Josiah James, from Great Valley; also Daniel Jones; also Abraham Richards, from Pennypack.
- 1725, October 21—Received Thomas Jones, from Wales.
- 1725, Nov. 19—Baptized Jane, wife of Thomas James.
- 1726, March 20—Evan Thomas "cut off" for several untruths and oft repeated drunkenness.
- 1726, April 17—Excommunicated Rees Lewis, for drunkenness.
- 1726, Aug. 21—Received David Evans, from Wales.
- 1726, Dec. 17—Received David Cornforth and Katharine, his wife, from Rhedwilliam, South Wales.
- 1727, June 19—Baptized John Lloyd.
- 1727, July 18—Dismissed John Lloyd to Pennipack.
- 1727, June 16—Dismissed Hannah Llewellyn and Elizabeth James to Great Valley, and Ann Yerkes to Pennypack.
- 1729, Dec. 19—Baptized Edward, son of Joseph Eaton.
- 1729, Feb. 15—Baptized David Phillips.
- 1730, March 15—Baptized Diana Thomas and Elinor, wife of John Luke.
- 1730, April 19—Baptized John Morris, Thomas Morris, Isaac Morris, three sons of Thomas Morris; Evan Thomas and Joseph Thomas, two sons of Evan Thomas; William Phillips, son of David Phillips; Mary, wife of Aaron James; Mary, daughter of Joseph Eaton; Ann, wife of Thomas Morris, received by credentials from Pennypack.
- 1730, May 17—Baptized David Stephens and Mary, his wife; Ann, daughter of John Bartholomew, and Christley Rees.
- 1730, June 21—Baptized Thomas Davis, Hugh Jones, and Elizabeth, wife of David Griffith. Received Isaac Evans, from Great Valley.
- 1730, July—Received William George, from Great Valley.
- 1730—Aug. 18—Baptized David Rees.
- 1730, Sept. 20—Baptized Mary, wife of John Markolifor.
- 1730, October 18—Baptized Margaret, wife of Thomas Lewis.
- 1731, Nov. 16—Baptized Joseph Eaton, Jun., Martha Lunn and Elizabeth Walton.
- 1732, April—Baptized Margaret, wife of George Lewis.
- 1733, Aug. 18—Baptized Rees Thomas and Sarah, wife of Rees Lewis.
- 1733, October—Dismissed David James and Elinor, his wife, and David Rees to Welsh Tract.
- 1735, May 18—Dismissed William Rees, son of David Rees, to Welsh Tract.
- 1737, February 11—Received Sarah, wife of David Evans, from Welsh Tract.
- 1737, Aug. 19—Baptized Rev. William Coffin.
- 1737, Sept. 10—Baptized Rebecca, daughter of William James.
- 1738, Oct. 8—Baptized John Mathew and Simon Butler, Jun., Benjamin Butler and John, son of William James.
- 1738, Nov. 12—Baptized Simon Mathew, Jun., Simon Morgan and wife, Ann; Samuel John and Joshua John, two sons of Thomas John; Sarah Edmund and Thomas Humphrey.
- 1739, Aug. 11—Baptized Hannah, wife of Thomas Humphrey.
- 1740, July 12—Received William Wells and Hester, his wife; Clement Doyle and Margaret, his wife; Samuel Nowman and Martha, his wife, and Martha Riale.
- 1740, Aug. 10—Baptized James Pool and John Marks.

- 1741, Aug. 8—Baptized Joseph Day and Dorothy, his wife; James Hunter and Catharine Pool.
- 1741, Sept. 19—Baptized Daniel Griffith and Walter Shewell and wife, Mary.
- 1741, Oct. 12—Baptized John Stephens, Joseph Barton, David Stephens, Jun., Rachel Bartholomew, Lavinia Stephens and Mary Stephens.
- 1741, Nov. 7—Baptized Samuel Kennedy.
- 1741, Dec. 12—Baptized David Caldwell.
[Here the church entries go back to 1738 again.]
- 1738, May 14—Received Thomas Edmunds and Mary, his wife, from Welsh Tract, New Castle county, Delaware.
- 1738, May 14—Baptized Elizabeth, wife of Thomas Rees, late comers into the country.
- 1738, Aug. 19—Dismissed to Lancaster county David Evans and Sarah, his wife; Thomas Nicholas and Elinor, his wife; James Edward and Margaret, his wife, and Rees Thomas.
- 1741, Aug. 9—Restored, on satisfaction given of repentance for drunkenness, Rees Lewis, who, with his wife, was dismissed to Great Valley.
- 1743, April 24—Elizabeth Rees dismissed to Great Valley.
- 1744, March 25—Dismissed to Cunru, Berke county, David Edward and Elizabeth, his wife.
- 1744, April 24—Baptized Abel Griffith.
- 1744, Aug. 28—Baptized Ephraim Thomas and wife, Elinor.
- 1745, March 10—Ann Waters, daughter of John Bartholomew, dismissed to Great Valley.
- 1745, Nov. 10—Baptized Mary and Martha, daughters of Thomas John.
- 1746, Nov. 10—Baptized Elizabeth Rees and Margaret Davis.
- 1746, March 9—Baptized Robert Kennedy and Catharine, his wife, and John Davis, son of Daniel Davis.
- 1747, Jan. 14—Dismissed to Welsh Tract Mary, wife of Thomas Edmunds.
- 1749, May 13—Baptized Stephen Rowland, Susannah, wife of Evan Thomas, and Elinor, daughter of Jenkin Evans.
- 1750, Oct. 14—Baptized Elizabeth Morris.
- 1750, Nov. 13—Baptized Mary Williams.
- 1751, May 15—Baptized Margaret, wife of Edward Jones, and Martha, wife of Thomas Jones.
- 1751, June 9—Baptized John Williams and Ann, his wife.
- 1751, Nov. 10—Dismissed to Great Valley Thomas Edmunds and Mary, his wife, and Evan Thomas and Susannah, his wife.
- 1751, October 12—Baptized Edward Jones and Mary, wife of John Jones, and Alice Evans.
- 1752, May 9—Baptized Mary, wife of Thomas Thomas, and Esther, wife of Thomas Jones.
- 1752, June 14—Received James Williams from church in Wales.
- 1752, Aug. 9—Received William Williams.
- 1752, September 24—Baptized Isaiah Lewis.
- 1753, April—Baptized Uriah, wife of John Marks.
- 1753, May 12—Baptized Margaret, wife of Richard Williams; Mary, daughter of Thomas Williams; Joanna Penquoit; Jane, wife of John Davis, and Margaret Rowland.
- 1753, Aug. 11—Baptized Benjamin Griffith, junior.
- 1753, Oct. 11—Baptized Sarah, wife of Abel Griffith.
- 1754, April 13—Baptized Joseph Griffith, son of Benjamin Griffith.
- 1754, June 8—Baptized Mary Hawksworth and Mary Lewis. Received Mary, wife of Joseph Griffith, from Southampton.
- 1754, Sept. 7—Baptized Mary Robeson.
- 1754, October—Baptized Margaret, wife of Thomas James; also Thomas Jones, David Morgan, Jane, wife of Alban Thomas, who were baptized at New Britain.
- 1754, Nov. 9—Ann Simon and Hester Morris baptized. Received from Great Valley William Davis; also Margaret, wife of Rees Phillips.
- 1757, Nov.—Baptized Priscilla Jaimes.
- 1757, March—Dismissed to church in Baltimore county, Maryland, Mary Hawkesworth.
- 1757, May 14—James Williams dismissed to Welsh Tract.

- 1762, May 7—Dismissed John Davis to Baltimore county.
- 1759, June 10—Baptized Nathaniel Britain, — Jones, and others.
- 1759, Aug.—Baptized Henry Harris and wife.
- 1759, Sept.—Baptized Rebecca, daughter of John Thomas.
- 1760, Oct. 9—Baptized Elizabeth, wife of Thomas Mathias.
- 1760, Nov. 8—Dismissed William Coffin and wife, Martha, to Philadelphia.
- 1761, Jan. 10—Dismissed Rachel Davis (formerly Bartholomew) to Philadelphia.
- 1761, May 10—Dismissed James Hunter to Philadelphia.
- 1761, Aug. 12—Dismissed John Marks and Uriah, his wife, to Virginia, and Joseph Marks to Philadelphia.
- 1761, Aug. 9—Dismissed Mary Bartholomew and Esther James (formerly Morris) to Philadelphia.
- 1762, Sept. 10—Baptized Mr. Brittain and wife
- 1762, Oct. 7—Baptized Jeremiah Vastine and Alice, wife of Joseph Lunn.
- 1763, Sept. 11—Thomas Jones and Thomas Mathias baptized.
- 1763, Oct. 8—John Hickman and Peter Evans baptized.
- 1764, Dec. 9—Bernard Wintzinger and Sarah, his wife, baptized.
- 1765, March 10—Excommunicated Thomas Hutchins, for scandalous conduct in taking his oath at two times in a different manner, relating to the death of William Thomas.
- 1765, Aug. 11—Lavina Wells dismissed to Ketockton, Virginia
[Here the record goes back ten years.]
- 1765, Oct.—Evan Thomas and Diana, his daughter, wife of John Mathew, dismissed to New Britain.
- 1766—Thomas John and Ellina, his wife, dismissed to New Britain.
- 1766, Aug.—William James dismissed to New Britain.
- 1757, April 8—William Davis dismissed to New Britain.
- 1758—Simon Butler, senior, and his daughter-in-law, Rebecca Butler; John Mathew and Evan Thomas, Jun., dismissed to New Britain.
- 1759, Aug. 12—Margaret, wife of John Williams, dismissed to New Britain.
- 1771, May—Ann, wife of Rev. Joshua Jones, dismissed to New Britain.
- 1768, Aug. 13—Baptized Rebecca, daughter of Robert Heaton.
- 1768, Oct. 8—Baptized Samuel Jones and Lea, his wife; Hannah Mathias, Sarah, daughter of John Thomas, and Catherine Phillips.
- 1768, Nov. 12—Baptized Job Thomas, son of Thomas Thomas, and wife, Rebecca.
- 1769, Aug. 12—Baptized Enoch Thomas, son of Ephraim Thomas, and his wife, Sarah; Rachel, wife of John Drake, and Ann Lewis, widow, of Perquasy.
- 1769, Sept. 9—Baptized John Mathias and wife, Alice, and Jonathan Newhouse.
- 1769, Sept. 30—Baptized Mannasseh Thomas, Henry Godshalk and wife, Elizabeth (formerly Thomas).
- 1769, Nov.—Baptized John West and wife, Ann; Benjamin Drake and wife, Rachel; Lawrence Kelly, Deborah Drake, daughter of George Drake
- 1769, Dec. 31—Margaret Lewis (formerly Rowland) restored to communion.
- 1770, May 5—Baptized Rachel Harding.
- 1770, Aug. 11—Baptized Rachel, wife of Abraham Morris; Rachel, wife of Joseph Gray, and Martha Clark.
- 1770, Sept. 1—Baptized Amos Thomas and wife, Ruth.
- 1770, Sept. 30—Baptized Mary, wife of Richard Riale.
- 1770, Oct. 13—Baptized Richard Miles.
- 1770, Nov. 3—Baptized Elizabeth, daughter of Jenkin Evans.
- 1770, Nov.—Baptized Rebecca, wife of Stephen Rowland.
- 1770, Sept. 9—John West and wife, Ann, and Mary, wife of James Lewis, dismissed to Virginia.
- 1770, Nov. 10—Mary Cook dismissed to Baltimore.
- 1774, April 10—Ann, wife of William Williams, dismissed to Virginia.
- 1774, June 14—Martha Clark dismissed to Philadelphia.
- 1776, Oct.—Sarah, wife of Joseph Gray; Rachel Gray, Margaret, daughter of Joseph Gray, and Sarah Gray dismissed to North Carolina.

- 1777, May—Benjamin Drake and wife, Rachel, dismissed to Virginia.
- 1778, April—Sarah Blackwell (formerly Thomas), wife of John Blackwell, dismissed to Hopewell, New Jersey.
- 1778—John Hickman dismissed to Fredericksburg, Virginia.
- 1772, June—Margaret, daughter of Joseph Gray, baptized
- 1772, July 12—Baptized James Morgan, of Durham, and Rebecca, daughter of Isaac James.
- 1772, Oct. 14—Baptized Margaret, wife of Edward Williams, and Ruth, daughter of Joseph Gray
- 1774, June 11—Baptized Isaac, son of Richard Freeman, of Northampton county, and Sarah, wife of Jonah Thomas, of Perquasy.
- 1774, Sept. 10—Baptized Christopher Wells and wife, Elizabeth.
- 1775, Oct. 7—Baptized Thomas Davis, Jun., of the Plains (Hatfield), and wife, Margaret.
- 1777, Oct.—Baptized Elinor Aaron, widow, and Moses Aaron, her son; also Elijah, son of Nathan Brittain, all of Hilltown.
- 1779, Sept.—Baptized Joseph Eaton, of Hatfield.
- 1780, June 5—Baptized Mary, wife of William Heston.
- 1781, June 2—Baptized Nathan Evans, and Sarah, wife of Joseph Thomas, of Hilltown.
- 1781, Sept. 9—Elinor Mills excluded for base and scandalous conduct.
- 1801, Sept.—Enoch Beam and wife, Margaret, received.
- 1800—Elinor Kulp, wife of Benjamin Kulp, received.
- DEATH, MARRIAGE AND BIRTH RECORD OF MONTGOMERY CHURCH.
- In another portion of the Montgomery church book are other records, pertaining to the births, deaths and marriages. They are doubtless complete in the earlier years of the history of the church, but not after the first fifteen or twenty years. The record is valuable as far as it goes.
- 1723, June 12—Bernard Young married Janet, daughter of Lewis Thomas.
- 1723—Gwen Eaton, wife of Joseph Eaton, died.
- 1724, March 17—Joseph Eaton married Uriah Humphrey, who was a member of Pennypack.
- 1724, May 21—Josiah James, son of John James, married Elizabeth, daughter of Thomas Perry, who was a member of Great Valley
- 1721, Dec. 19—Jane, daughter of Benjamin Griffith, was born.
- 1723, April 17—John, son of Benjamin Griffith, was born.
- 1724, June 13—David Williams married Elinor, daughter of Lewis Thomas, she being no member.
- 1724, July 8—Daniel Evans, son of Mark Evans, of Montgomery township, was born.
- 1713, Sept. 25—Ann, daughter of John Bartholomew, was born.
- 1715, Aug. 10—Joseph, son of John Bartholomew, was born.
- 1717, June 10—Thomas, son of John Bartholomew, was born.
- 1720, June 1—Was born John, son of John Bartholomew.
- 1722, March 10—Was born Rachel, daughter of John Bartholomew.
- 1724, Jan. 15—Was born Andrew, son of same.
- 1724, Dec. 22—Was born Abel, son of Benjamin Griffith.
- 1720, July 9—Was born Mary, daughter of Jenkin Evans.
- 1722, Feb. 27—Was born Elizabeth, daughter of same.
- 1723, Dec. 22—Was born Walter, son of same.
- 1726, June 6—Was born Elinor, daughter of same.
- 1725, Oct. 28—Died, Elizabeth, wife of Evan Thomas.
- 1726, March 3—Died, Anthony Mathews.
- 1726, July 16—Died, Catharine, wife of Thomas Morris, of Pine Run.
- 1727, March 2—Benjamin Phillips married Sarah Junes, who was no member.
- 1726, Oct. 2—Jeremiah Lewis married Mary Howard. She was no member.
- 1728, June 2—Thomas John married Elinor, widow of Evan Rees.
- 1728, Nov. 27—James Lewis married

- Elizabeth Morris. She was no member.
 1731—Was born Mary, daughter of John Bartholomew.
 1734—Was born Augustine, son of same.
 1736, Aug. 20—Was born Edward, son of same.
 1726, June 6—Mary Edward married Evan Rees. He was no member.
 1729, Nov. 26—Isaac James married Ann Jones.
 1729, Nov.—James Lewis died.
 1729, Nov.—Jeremiah Lewis died.
 1728, May 15—Was born Benjamin, son of Benjamin Griffith.
 1732, April 24—Was born Sarah, daughter of same.
 1734—Was born Joseph, son of same.
 1729, Sept. 13—Was born James, son of James Lewis.
 1731, Feb. 11—Was born Walter, son of David Evans, of Montgomery township.
 1730, June 11—Edward Eaton married Mary, widow of Jeremiah Lewis.
 1731, June 25—Griffith Owen, of Hilltown, was married to Margaret Morgan.
 1746, March 25—Died, Mary, wife of Thomas Edmunds.
 1746, Aug. 9—Died, Thomas Morris, of Hilltown.
 1746, Dec.—Died, Alice, wife of Lewis Evans.
 1747, Dec.—Died, David Phillips.
 1736, Sept. 11—Was born Rachel, daughter of Benjamin Griffith.
 1738, Sept. 16—Was born Rachel, daughter of David Evans.
 1748, Aug. 30—Died, David Williams, of New Britain.
 1748, March—Died, William Wells.
 1749, Dec. 9—Died, Ellinor, widow of David Williams.
 1750, April 9—Died, John Thomas, the weaver.
 1750—Died, John Marks.
 1750, Oct. 11—Esther Wells married to Isaac Stout.
 1752, Nov. 12—Died, Ann, wife of Rev. William Thomas.
 1753, March—Died, Daniel Davis, one of our deacons.
 1753, Nov. 22—Died, Sarah, wife of Rev. Benjamin Griffith, of New Britain.
 1754, April 3—Died, Benjamin Griffith, junior.
 1754, May—Died, Janet Morris.
 1754, Dec. 4—Died, Benjamin Phillips.
 1759, May—Died, Martha, wife of Thos. Jones, tailor.
 1763, Sept. 18—Died, David Evans; he being the first deacon of the church, and had served forty-one years.
 1764, Oct. 18—Died Griffith Owen, of Hilltown.
 The births of seven children of Joseph Griffith, named Benjamin, Jane, William, John, Elizabeth, Abel and Joseph, took place Nov. 22, 1754; Feb. 8, 1756; Oct. 16, 1758; July 20, 1763; Aug. 31, 1765; Aug. 21, 1767, and July 9, 1769.
 1725, Nov. 8—Was born Peter, son of Mark Evans.
 1724, Aug. 24—Was born John, son of same.
 1730, Aug. 18—Was born Margaret, daughter of same.
 1730, Aug. 18—Was born Rebecca, daughter of same.
 Thomas Pool's children: Edward, Feb. 24, 1739; Martha, Sept. 24, 1740, and John and Mary, twins, Feb. 2, 1743.
 1735, Sept. 2—Sarah, daughter of George Lewis, born.
 1756—Thomas John died.
 1756, June—Died, Thomas Rees.
 1756, Oct. 30—Died, John Bartholomew.
 1757, Oct. 8—Died, Rev. William Thomas, of Hilltown.
 1759—Died, Uriah, widow of Joseph Eaton.
 1765—Died, Robert Kennedy, in city of Philadelphia, and Junes Davis, at Cockson, Berks county.
 1765, Aug. 10—Thomas Lewis died.
 1766, Aug. 10—Moses Aaron died.
 1766, January—Died, the wife of George Smith.
 1767, Feb. 6—Died, Sarah, widow of David Evans, deacon.
 1767, Aug. 10—Died, Katharine, widow of Benjamin Phillips.
 1767—Died, Mary Pugh, an aged widow.
 1768, Oct. 5—Died, Rev. Benjamin Griffith, minister.
 1769, July 25—Died, Mary Jones, widow, of Perquasy.
 1770, Aug. 8—Died, Joseph Lunn, deacon, of Hilltown.

- 1771, Jan. 4—Died, Hester, widow of Thomas Jones
- 1771, Feb. 25—Died, Elizabeth, widow of Thomas Rees.
- 1771, Feb. 25—Died, Thomas Morris, of Hilltown.
- 1772, March 25—Died, Thomas James, mason, of New Britain, an old member.
- 1772, Nov. 28—Died, Edward Jones, of Hilltown.
- 1774, Nov.—Died, Mary, widow of Daniel Davis.
- 1775, Sept. 18—Died, Mary, wife of Evan Mathias, of Hilltown.
- 1776—Died, Sarah, widow of Abraham Vastine.
- 1776—Died, Ephraim Thomas, of Hilltown, an ordained elder.
- 1777, Jan. 12—Died, Margaret, wife of Edward Williams.
- 1777, March 27—Died, Thomas Davis, of the Plains (Hatfield).
- 1778, January—Died, Martha Jones.
- 1778, Aug.—Died, Evan Mathias.
- 1778, Sept. 1—Died, Nathan Brittain, an elder upon trial.
- 1778, Nov. 20—Died, Edward Eaton, of Hilltown.
- 1779, April — Died, Sarah, widow of Humphrey Bates.
- 1779, Aug.—Died, Rebecca, widow of Abel Griffith. Formerly Rebecca Miles.
- 1779, Dec. 12—Died, Hannah Humphrey, of Montgomery.
- 1780, Jun. 30—Died, Thomas Thomas, of Hilltown.
- 1780, Feb. 1—Died, Elizabeth, wife of Manasseh Thomas.
- 1780, June 18—Died, Elizabeth, wife of Christopher Wells.
- 1780, Oct. 22—Died, Dorothy, wife of Joseph Day.
- 1781, January—Died, Joseph Day.
- 1781, March—Died, Elizabeth Aaron, of Hilltown.
- 1749, March 13—A deed dated this day was signed by Jenkin Evans, David Evans and John Bartholomew to Abel Griffith and John Davis, for one acre and sixty perches of land in Montgomery township, whereon the meeting house stands. And the said John Davis and Abel Griffith did also sign a declaration of trust to John Bartholomew, David Evans, Thomas Edmunds, and John Marks, showing that the said deed was made by them in trust only for the use of the Baptist church now meeting in house erected on said land. Said deed was delivered into custody of Thomas Edmunds till said church shall call for said writings.

Thomas Edmunds left the church £200. He had been a member, but was dismissed to Welsh Tract. He died in July, 1758. The money was held by trustees, Abel Griffith and Joseph Griffith, who paid annually to the church £12 interest, down to 1779. Then it was all paid in. At a business meeting held May 9, 1779, it was agreed to put the money in the Continental Loan Office, together with £10 left the church by William James, of New Britain.

ADMISSION AND DEATH OF MEMBERS FROM 1753 TO 1860.

The following are extracts from the minutes of the church from 1753 down to 1860. They concern the admission of members, but are supposed to be incomplete in the last century.

NAME.	DATE OF ADMISSION.	DIED.
Jonara Penquit,	1753. May 12;	Feb. 27, 1822.
Peter Evans,	1763. Oct. 8;	Sept. 28, 1822.
Thomas Davis,	1775. Oct. 8;	March 20, 1815.
Margaret, his wife,	do.	Feb. 1, 1815.
Rachel Drake,	1769. Aug. 12;	March 28, 1816.
Edward Pennington,	1782. Nov. 10;	April 22, 1813.
Charles Humphrey,	1782. Nov. 10;	Feb. 28, 1815.
Amos Griffith, Sr.,	1783. Sept. 14;	Nov. 13, 1812.
Phoebe Griffith,	do.	Feb. 15, 1800.
John Harris,	do.	
Margaret Harris,	do.	August, 1800.
Benjamin Thomas,	1784. May;	Oct. 7, 1800.
Mary Evans,	1786. Sept.;	Aug. 26, 1847.

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

NAME.	DATE OF ADMISSION.	DIED.
Silas Hough,	1796, May 8 ;	May 14, 1829.
Joseph Hubbs,	do.	July 11, 1827.
John Hartle, Sr.,	do.	June 12, 1828.
Sarah Hartle, his wife,	do.	April 8, 1815.
Wm. Hoxworth,	1806, Jan. 12 ;	Feb. 8, 1818.
Mary Hubbs,	do.	May 31, 1847.
Joseph Lunn,	1798, Aug. 11 ;	Dec. 14, 1814.
Sarah Humphrey,	1799, Nov. 24 ;	Sept. 7, 1801.
Polly Humphrey,	do.	
Wm. Collom,	do.	
Patty Harris,	do.	August, 1803.
Thomas Harris,	do.	Sept. 16, 1824.
John Hartle, Jr.,	do.	
Alice Lunn Griffith,	1799, Nov. 10 ;	1845.
Ann Lunn,	1799, Dec. 23 ;	January 26, 1839.
Daniel Harrar,	1799, Dec. 8 ;	Sept. 27, 1846.
Lydia, his wife,	do.	Feb. 2, 1818.
Olive Tomlinson Madary,	do.	July 20, 1844.
Mary Williams Yocum,	do.	Dec. 29, 1845.
Salome Davis,	1800, Jan. 11 ;	Oct. 30, 1843.
Nancy Howell Humphrey,	do.	
Nancy Harris,	do.	
Margaret Craven,	do.	April, 1852.
Margaret Kelly,	do.	May 1, 1821.
Hannah Drake,	do.	May 3, 1831.
Daniel Morgan,	1800, Feb. 9 ;	
Andrew Morgan, Jr.,	do.	Aug. 31, 1814.
Matthew Camlin,	do.	
Nancy Brown Land,	do.	
Robert Gordon,	1800, April 18 ;	April 11, 1839.
Elizabeth Gordon,	do.	Sept. 3, 1825.
Edward Hoxworth,	do.	1835.
Mary Hoxworth,	do.	Jan. 10, 1847.
Israel Hoxworth,	do.	Sept. 6, 1823.
Owen Jenkins,	do.	Nov. 25, 1825.
Eleanor Snare,	1800, May 11 ;	May, 1858.
Levi Jenkins,	1800, Aug. 8 ;	
Eve Hoxworth,	do.	1827.
Nancy Thomas,	1800, Oct. 12 ;	Jan. 10, 1852.
John Maderia,	1800, Nov. 9 ;	February, 1847.
Susanna Jenkins,	1801, Aug. 1 ;	Feb. 12, 1822.
Enoch Bean,	1801, Sept. ;	Oct. 26, 1820.
Margaret Beam,	do.	Dec. 2, 1803.
Jacob Johnson,	1801, Sept. ;	
Elizabeth Johnson,	do.	June 24, 1814.
Polly Bartleson,	do.	Oct. 15, 1838.
Jacob Hopple,	1801, Oct. 6 ;	
Rebecca Hopple,	do.	
Enoch McClean,	do.	
Elizabeth Hoxworth,	1801, Dec. 12 ;	April, 1812.
Cloe Davis,	do.	April 9, 1841.
Patty Bartleson, Jr.,	do.	Aug. 23, 1829.
Ann Brown,	do.	Jan. 7, 1810.
Mary Pennington,	1802, Oct. ;	March 12, 1812.
Elizabeth Newberry,	do.	
Dr. Amos Griffith,	1802, Nov. 14 ;	Nov. 17, 1863.
William Johnson,	1803, March 12 ;	
Magdalena Johnson,	do.	
Katie Johnson Thomas,	do.	
Alice Roberts Phillips,	1803, Sept. 11 ;	
Ann Croup,	do.	
Elizabeth Griffith,	1804, Jan. 8 ;	Sept. 14, 1821.
Christian Ludenberg,	do.	
Margaret Howell,	do.	
Lewis Thomas,	1805, Feb. 9 ;	Jan. 3, 1843.

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

17

NAME.	DATE OF ADMISSION.	DIED.
Rachel Evans Rowland,	1805, Sept. 21 ;	Nov. 10, 1823.
Peter Burk,	1806, Feb. 9 ;	
Edward Roberts,	1809, June 11 ;	
Eleanor Kulp,	1809, July 9 ;	1842.
Thomas Thomas,	1809, Aug. 12 ;	March 30, 1826.
Mary Thomas,	do.	
Phoebe Brown Ewers,	1811, July 7 ;	May 7, 1817.
John Brown,	1811, Oct. 13 ;	Sept. 2, 1818.
Hannah Gray Donly,	do.	
Sarah Hoxworth,	1806, April 6 ;	
Thomas Lunn,	1813, Dec. 11 ;	Oct. 12, 1814.
Elizabeth Lunn,	do.	
Rachel Roberts Drake,	1811, Oct. 31 ;	
John Drake,	1811, July 10 ;	June 24, 1814.
Elizabeth Davis Butler,	1815, July 2 ;	Aug. 10, 1862.
Mary Davis Collom,	1815, July 2 ;	
Lawrence Ludenberg,	1815, Aug. 13 ;	April 9, 1822.
Elizabeth Gordon,	1816, June 30 ;	
James Davis,	do.	
Hannah Evans James,	1816, Aug. 14 ;	June 5, 1858.
Jonathan Guy,	do.	
Hannah Guy,	do.	
William Sentman,	do.	
Elizabeth Sentman,	do.	
Christian Hoppell,	do.	
Sarah Hoxworth,	1816, Sept. 15 ;	Feb. 23, 1864.
John Jenkins, Jr.,	do.	Nov. 1, 1865.
Sarah Conover,	do.	Feb. 23, 1864.
John Jenkins, Jr.,	do.	Nov. 1, 1865.
Mary Ludenberg,	do.	
Betsy Beau,	1816, Oct. 13 ;	1861.
Mary, wife of Owen Jenkins,	1816, Nov. 10 ;	Dec. 7, 1874.
Hannah Drake,	1817, April 20 ;	1879.
Walter Evans, Sr.,	1817, Nov. 23 ;	July 31, 1822.
Mary Evans,	do.	1834.
Evan Evans,	1818, March 8 ;	
Jonathan Gordon,	1818, May 11 ;	December, 1869.
Elizabeth Humphrey,	1818, May 11 ;	November, 1869.
Mary Gordon,	1818, Aug. 11 ;	
Thomas Heaton,	1819, April 18 ;	
Erusa Heaton,	1819, Aug. 7 ;	
Nancy Snare,	1819, Aug. 8 ;	
Ann Ward,	do.	
Rebecca Harrar,	do.	
Catharine Curry,	1821, March 9 ;	Sept. 20, 1838.
Einilia Evans,	1821, Aug. 12 ;	
Joseph Lunn, Jr.,	1822, Aug. 10 ;	
Levi Jenkins, Jr.,	1822, May 22 ;	1862.
Mrs. Levi Jenkins,	do.	
Ann Darrah,	1822, Nov. 10 ;	
Betsy Bates,	1822, Oct. ;	April 19, 1858.
John Fry,	1822, Oct. 12 ;	March, 1858.
Ann Bates,	do.	
Eliza Knight Morris,	1823, June 12 ;	Oct. 13, 1840.
Sarah Griffith Snyder,	1823, Jan. 12 ;	1840, Oct. 13.
Elizabeth Griffith,	do.	Dec. 8, 1868.
Mary Evans Hough,	do.	
Jenkin Evans,	do.	
Lawrence Ludenberg,	do.	
Jane Shepherd,	do.	
Anna Robinson,	1823, Feb. 9 ;	1871.
Ann Griffith,	1823, April 13 ;	April 9, 1820.
Charles M. Griffith,	do.	
Margaret Hoxworth,	do.	
Rachel Mogee,	do.	July 31, 1828.
	do.	Aug. 23, 1878.
	do.	March 5, 1883.
		1837.

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

NAME.	DATE OF ADMISSION.	DIED.
Samuel Smith,		
Tacy Smith,		Jan. 24, 1825.
Sarah Eder,	1823, June 15 ;	
Hanuh Seiser,	1823, Aug. 10 ;	Feb. 21, 1888.
Agnes Davis,		Jan. 12, 1845.
Catharine Sewos,		
Mary Land,	1825, June 12 ;	
Mary Griffith,		May 29, 1863.
Jane Morris,	1826, April 8 ;	1836.
George Ludenberg,	1700, Aug. 13 ;	March, 1826.
Rebecca Heaton,		
Rev. James B. Bowen,		
Lucinda Bowen,		
Rebecca Evans,	1830, Dec. 12 ;	April 14, 1838.
John Evans,	1831, Jan. 30 ;	April 19, 1866.
Mary Drake,	1831, March ;	1845.
Margaret Benner,	1831 ;	Dec. 11, 1854.
Elizabeth Morgan,	1832, Jan. 1 ;	Jau. 4, 1871.
Mary Pool Thomas,	do.	
Mary Stagner Haldeman,	1832, Jan. 22 ;	Jan. 31, 1850.
Abel Griffith,	1832, March 4 ;	Sept. 10, 1848.
John Robinson,		
Naomi Harrar,	1832, May 6 ;	March 18, 1878.
Eurey Maderia,	do.	1855.
John Kramer,	1833, Aug. 12 ;	1850.
Rebecca Whitcomb,	1833, Jan. 18 ;	Sept. 15, 1851.
Margaret Mattis,	do. Jan. 27 ;	
Eliza Meyers.	do.	
Jacob Whitcomb,	do. Feb. 3 ;	
Mary Cramer,	do.	
Jacob McGargey,	do. March 10 ;	
John Hoxworth,	do.	
Mary Yocum Puff,	do. April 7 ;	
John Darrah,	do. May 5 ;	
Margaret Harrah,	do. do.	
Ann Roney Whitehead,	do. do.	
(Elder) Thomas F. Robinson,		May 27, 1838.
Abigail Robinson,		
Phoebe McVangh,		
Philip Mathias,	1833, June 9 ;	
Elizabeth Rhoads,	1833, June 14 ;	Dec. 24, 1866.
Enoch Moyer,	do.	
Eliza Rees,	1833, Aug. 11 ;	
Mary Ann Morgan,	1834, Feb. 14 ;	Oct. 5, 1890.
Archibald Davis,	1834, March 9 ;	Aug. 10, 1869.
Hannah Cadwallader,	1834, April 6 ;	July 23, 1847.
Mordecai Roberts,	1834, May 11 ;	
Rebecca Roberts,	do.	
Sarah Martin,	do.	
Joseph Stagner,	1834, June 8 ;	
Rebecca Humphrey,	do.	
Ann Howell,	1834, Nov. 9 ;	Aug. 9, 1856.
Rachel Einary Stagner,	1835, Aug. 9 ;	
Rachel Cadwallader,	1836, Feb. 10 ;	June 15, 1883.
Mary Althouse Stagner,	do.	
Mary Jenkins Higgins,	do.	
Catharine Neavel,	1839, Aug. 11 ;	
Henry Stagner,	1839, Sept. 8 ;	
Sarah Hatfield,	1840, Aug. 9 ;	Feb. 6, 1851.
Rev. William Mathews,	1840, Dec. 13 ;	1866.
Sarah Mathews,	do.	1846.
Lydia Yothers,	1841, March 14 ;	
Matilda Hoxworth Morris,	1841, July 11 ;	
Jane Evans,	do.	
Richard Triannich,		June 4, 1882.

NAME.	DATE OF ADMISSION.	DIED.
Elizabeth Triunich,		
William Hawkins,	1843, Sept. 10 ;	
Sarah Hawkins,	do.	
Lavinia Harrar,	do.	Sept. 19, 1848.
Abigail Griffith,	do.	July 17, 1870.
Rebecca Ocky,	1844, Oct. 13 ;	1852.
Aun Jenkins Rhoads,	do.	
Susan Griffith,	1844, Nov. 10 ;	Feb. 27, 1875.
Eliza Jones,		July, 1869.
John Crispin,		May 25, 1851.
Ann Evans,		
Matilda Pool Mathews,		
Harriet Toy,		
Charles Toy,		
John W. Griffith,		Oct. 5, 1884.
Andrew Delp,		Feb. 10, 1887.
Charles Toy,		
David Evans,	1850, Feb. 24 ;	
John Santman,	do.	
Enos Mathias,	do. March 10 ;	Dec. 3, 1871.
Elizabeth Mathias,	do.	
Gwennie Ann Streeter,	do.	Sept. 11, 1887.
Margaret Lunn,	do.	1870.
Ann S. Jenkins,	do.	
Elizabeth Jenkins,	do.	March 29, 1879.
William Harrah,	do.	
Oliver S. Frick,	do.	
Mary Santman,	do.	Oct. 21, 1872.
Nathan Harrar,	do.	
Jacob Streeter,	do.	
Sarah Ann Steer,	do.	
Esther Ann Evans,	do.	
Mary Hill Slight,	do.	
Mary Weeks,	do.	
Peter Hoxworth,	do.	
Silas S. Jenkins,	do.	
William Allebaugh,	do.	
Thomas Coar,	do.	
Rachel Jenkins,	do.	
John J. Hoxworth,	1850, May 12 ;	
Rev. George Higgins,	do.	
Ruth Higgins,	do.	
Elizabeth Morgan,	do. May 19 ;	
Eliza Jenkins,	do. July 14 ;	
David Hedrich,	do. Aug. 11 ;	
Mary Ann Shelly,	do. Sept. 15 ;	
Euphemia Banes,	do. do.	
Mary Banes,	do. do.	
Jonas Rockafellar,	do. do. *	
Elizabeth Rockafellar,	do. do.	
Mary Lukens,	do. do.	
Abner Watson,	do. Sept. 29 ;	
Mary K. Griffith,	do. Oct. 13 ;	
Mary Rockefellar,		
Sarah Campbell,		
Priscilla Johnson,		
Elizabeth Beaver,		Sept. 13, 1860.
George Leech,	1850, Oct. 13 ;	June 10, 1889.
Esther Leech,		
Frederick Weber,		
Euphemia Weber,	1850, Dec. 8 ;	
Mary Ann Martin,		
Ann Evans,		
John Rhoads,		
Margaret Rhoads,	1851, April 6 ;	March 9, 1891.
	do.	

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

NAME.	DATE OF ADMISSION.	DIED.
Susanna Sellers,	1851, April 6 ;	
Dinah Hoxworth,	do.	
John Martin,	do.	
Philip Jenkins,	1851, Aug. 3 ;	
Hannah Jenkins,	do.	
Esther Davis,	do.	Nov. 11, 1875.
Ellen Evans,	do.	August, 1857.
Enoch Stewart,	do.	June 11, 1876.
Lydia Stewart,	do.	June 3, 1892.
Victoria Banes Whitten,	1851, Sept. 21 ;	
Wilson Davis,	do. Nov. 16 ;	Jan. 17, 1894.
Sarah Davis,	do. do.	April 29, 1890.
Ellen Martin,	1852, Jan. 11 ;	
Jane Martin Dickinson,	do.	
Amanda Jones,	do.	
Mary Ann Young,	1852, April 11 ;	July 3, 1864.
Mary Bardart,	do.	
Elizabeth Toy,	do.	
Martha Stewart,	do.	September, 1856.
Robert Gordon,	1853, Dec. 18 ;	June 10, 1864.
Anna Butler,	do.	
Elizabeth Bender Harrar,	do.	
Sarah Dodd,	do.	
Sarah Swallow,	do.	1855.
Martha Harrar,	do.	
Naomi Davis,	do.	
Elizabeth Harrar,	do.	
Benjamin D. Harrar,	do.	March, 1875.
Mary Fleinstine,	do.	
Esther Davis,	do.	May 2, 1885.
John Selser,	do.	Jan. 3, 1892.
Lydia Selser,	do.	
Susan Thomas,	1854, April 4 ;	March 4, 1880.
Mary Ann Layman,	do. Feb. 12 ;	
Jacob Strine,	do.	
Montgomery Weber,	do.	
Elizabeth Rockafellar Pearson,	do.	
William Brady,	do.	
Humphrey Martin,	do.	
Emaline Fry,	do.	
Isaac Lewis,	do.	
Jane Delacey,	do.	
Caroline Slight Shollar,	do.	April 28, 1894.
Lemintine Stewart,	do.	
Catharine Meyers Conrad,	do.	December, 1855.
Mary Ann Moore Weber,	do.	1861.
William Conrad,	do.	
William Leech,	do.	
William Haldeman,	do.	
Mrs. Mary Brady,	do.	Sept. 24, 1886.
Jacob Yothers,	do.	
Susan Houk,	1854, April 9 ;	
Mary Leech,	do. Oct. 8 ;	Aug. 3, 1873.
George Davis,	1855, March 24 ;	
Catharine Wanklin,	do.	
Emma Wanklin Harp,	do.	
Elizabeth Brady,	do.	
Jacob Barthe,	do.	
Allan Troutman,		
Peter Bender,	1855, April 8 ;	Oct. 30, 1889.
Margaret Davis Todd;	1856, Aug. 17 ;	
Dr. Amos Griffith,	do.	December, 1862.
Leidy Cook,		
Benjamin Harris,	do.	
John Harrah,	do.	

NAME.	DATE OF ADMISSION.	DIED.
Burgess Medary,	1857, Jan. 4 ;	May 16, 1879.
Charles Martin,	do.	Nov. 22, 1863.
Lambert Merker,	do.	
Susan Brong,	do.	
Lydia Harris,	do.	
Elinira Banes,	do.	
Catharine Bender,	do.	
Catharine Rockafellar Smith,	do.	
Abigail Summers Stevens,	do.	
Martha Burrows,	do.	
John J. Jenikins,	1857, Feb. 11 ;	
Edmund Swallow,	do.	
Oliver P. Summers,	do.	
Edward Ferden,	do.	
Charles Evans,	do.	
Catharine Solliday,	do.	
Grace Jones,	do.	
Matilda Jones.	do.	1869.
Lydia Brunner,	do.	
Robert Leech,	do.	
Holmes Leech,	do.	
Philip Sellers,	do.	
Margaret Markley,	1857, April 12 ;	
Susan Beam,	do.	
Sarah Singley,	do.	
Hiram Livezey,		
Anne Mathias,		March 27, 1861.
Mary Harris,		
Daniel B. Reyner,	1857, Dec. 13 ;	March 13, 1879.
Martha Reyner,	do.	Nov. 14, 1890.
Jane Campbell,	1858, Jan. 7 ;	June 18, 1876.
Cordelia Jones,	1858, June 6 ;	
Emaline Jones,	do.	
Charlotte Bisson,	do.	
Margaret Brong,	1859, Feb. 13 ;	
Caroline Jones,		
Abel Evans,	1859, April 5 ;	Oct. 29, 1865.
Amundu Evans,		October, 1871.
Mary Snare,	1860, April 8 ;	
Mary Krewson,		
Thomas M. Harrar,	1861, Feb. 10 ;	
Isaac N. Harrar,	do.	
Jonathan R. Harrar,	do.	
Eliza Ann Harrar,	do.	
Wilhelmina Houk Harrar,	do.	
Emma Sentman Moore,	do.	
Priscilla Sentman,	do.	
Mary Beck,	do.	
Oliver Lewis,	do.	
Norris Davis,	1861, Feb. 24 ;	
Henry Reyner,	do.	
Joseph Jones,	do.	
James Jones,	do.	
George Dotts,	do.	
Emma Jones,	do.	
Catharine Sholler,	do.	

(CONTINUED ON PAGE 49.)



Origin and History of Montgomery Baptist Church.

From a brief history of the Montgomery church prepared in 1884 by Rev. N. B. Baldwin, for the Philadelphia Association, we make extracts relating to the origin of the church and its successive pastors. The first Baptists who came here were John Evans and Sarah, his wife, who came from Carmarthenshire, South Wales, in 1710. They had been members of a Baptist church there, of which James Jaimes was pastor. In 1711 John James and Elizabeth, his wife, members of the Rhydwillym church, in Pemrokeshire, of which John Jenkins was pastor, settled in Montgomery. When Abel Morgan, the famous pastor of Pennepek and Philadelphia, learned of the arrival of his fellow countrymen, he visited the new emigrants and preached at the house of John Evans. He continued to visit the neighborhood as often as occasion permitted, and baptized a number of persons. These believers having increased to ten persons by the year 1719, it was moved to them either to join with some neighboring church, as that of Pennepek, being the nearest, or to be settled in a church by themselves. Upon which they consulted and concluded, by reason of distance of place and diversity of language, they understanding very little English, to be rather a church by themselves. This conclusion met with the approbation of Abel Morgan, who, being himself a native of Wales, was the most able and trusted of all the brethren in those parts. He was the first preacher to these few Baptists in Montgomery, and so far as this is concerned, may be considered the founder of the church.

A day was accordingly set apart for the important event, which was on the 20th of June, 1719. The morning was spent in fasting and prayer by the brethren about to be formed into a church, and in listening to a sermon by Mr. Morgan. They were pronounced and declared to

be a church of Jesus Christ; the right hand of fellowship was given to them as a sister church, with exhortation and instruction suitable to the station and relation they now stood in; and the whole was finished with solemn prayer to God for a blessing on the work of the day.

The names of the constituents were John Evans, Sarah Evans, John James, Elizabeth James, William James, Thomas James, Josiah James, James Lewis, David Williams and James Davis.

For over five years after the first organization of the church it had no pastor, but was often supplied by Rev. Abel Morgan and Rev. Elisha Thomas, of Welsh Tract, in Delaware. In the year 1722, the church having increased considerably in numbers, the following persons were called upon to exercise their gifts upon trial: John James, David Evans, Benjamin Griffith and Joseph Eaton. Of these, in 1725, the church unanimously agreed to call Benjamin Griffith to the work of the ministry by ordination. This was accomplished on the 24th day of October, Elisha Thomas and Jenkin Jones acting and assisting by the call of the church. About two years later, October 24th, 1727, the church called Joseph Eaton to the full work of the ministry by ordination, Rev. Elisha Thomas and Rev. Benjamin Griffith officiating at his ordination. Mr. Eaton continued as the assistant of Griffith in the pastoral relation at Montgomery for many years—possibly till 1743, a year previous to the time when the first church was erected at New Britain.

John Thomas, the second son of Rev. William Thomas, the founder of the church at Hilltown, was called to become the assistant pastor with Mr. Griffith in 1751. He probably confined his labors as preacher to the branch church at Hilltown until after the death of Griffith.

This occurred October 5th, 1788, after a long pastorate of forty-three years. He was succeeded by Rev. John Thomas, who continued as pastor for thirteen years, including the Revolutionary period. His pastorate ended in 1781, with the secession of the Hilltown church.

In 1782 the church called Rev. David Loofborough, who continued as pastor until 1787. Concerning the latter Rev. Joseph Mathias speaks thus in his writings: "There was also a David Loofborough, who came among them a short time previous to the separation, and, as is often the case with something new, he stole the hearts of some of the people of Montgomery. He continued with them some time after the church at Hilltown

as such until his death, on December 26, 1802, at the age of eighty-three.

In this place we give merely the length of service of the modern pastors, or those of the present century:

5. SILAS HOUGH, from June, 1804, to December 8, 1821, or seventeen years.

6. SAMUEL SMITH, from 1822, to December 24, 1826, about five years.

7. JAMES B. BOWEN, from April 4, 1830, to April, 1831, one year.

8. THOMAS T. ROBINSON, from November 13, 1831, to May 27, 1838, six years.

9. WILLIAM A. MATHEWS, from November, 1840, to March, 1850, nearly ten years.

10. GEORGE HIGGINS, from May 12, 1850, to March 9, 1869, nineteen years.



MONTGOMERY BAPTIST CHURCH IN 1781.

(Size 24 x 42 feet, stone. This house succeeded the original log structure erected in 1720.)

was constituted, and then removed to the Realstone settlement in Western Pennsylvania.¹⁹

For a period of eight years, from 1787 to 1795, there was no pastor. Rev. Abel Griffith and others supplied the pulpit at times. The period during the Revolution and for ten or fifteen years after was one of general declension in religion, and Montgomery suffered in common with other churches. At this time its membership declined to its lowest point, being only twenty-eight in 1788. In 1795 Rev. Joshua Jones became pastor, continuing

11. NORMAN BRISTOL BALDWIN, from November 1, 1869, till July, 1887, about eighteen years.

12. JOSEPH L. PLUSH, from April 9, 1888, till July 30, 1893, about five years.

The membership of the church at different times has been as follows: 1762, ninety; 1788, twenty-eight; this was after the separation of Hilltown had detached fifty-four members. In 1800 fifty-seven members were reported; in 1850 there were 102; by 1869 these had increased to 190; in 1884 there were 204, and the number in 1892 was 175.

THE SECESSION OF NEW BRITAIN.

Many of the early members of Montgomery lived in another township and county, from three to seven miles distant. These were those who had settled in New Britain, Bucks county, upon the fertile lands bordering or near the Neshaminy and its branches. It was inevitable that a separation should take place sooner or later, by reason of distance and inconvenience. It was preceded, however, by a long and bitter controversy, which to us at this time seems to have been unfortunate and unnecessary. Welshmen are proverbially choleric and obstinate in opinion, and these race characteristics doubtless colored and lengthened the dispute.

At New Britain two acres for a graveyard had been given the Baptists there by Lawrence Growden about 1740. Upon this ground the first place for public worship was erected in 1744, which was popularly known as Society meeting house, from the fact that it stood upon a large grant of land originally patented to the "Free Society of Traders."

Morgan Edwards, a Welsh preacher travelling in America, wrote an account of the Baptist churches existing in the colonies at about the date of 1770. The following is his description of New Britain at that time, and an account of its separation from Montgomery :

"This is the ninth church in the Province with respect to seniority. It is commonly distinguished by the above name of the township where the meeting is, in the county of Bucks, about twenty-five miles north by west of Philadelphia. The house is of stone, forty feet by thirty, erected in 1744 on a lot of two acres, partly the gift of Judge Growden and partly the purchase of the congregation, whereupon are stables, a school house, and a fine grove. It is a rising ground, formed into an angle by the crossing of the high roads. The house is accommodated with seats, galleries and a stove. The church exists in two branches, the one near the meeting house, the other in the border of the Great Swamp, fourteen miles off, where also is a meeting house,

commonly known by the name of Rockhill. All assemble at New Britain on the first Sunday in the month to celebrate the Lord's Supper. There are some temporalities belonging to the church also : First, thirty pounds, the gift of Thomas Jones ; second, five pounds, the gift of William Thomas ; third, five pounds, the gift of Simon Mathew. With these helps the income of the minister may easily be made up to forty pounds a year. The families belonging to the place are about seventy. The members number forty-nine. This was the state of the church in 1770. As for the past, we have no further to look back than 1743. To that year the people in the neighborhood had been a branch of Montgomery ; but then they divided. The cause of the division was a proposal for a meeting house on Leahy hill, which should be central for all the people. This project Montgomery warmly opposed and the New Britainers as warmly urged, till the unhallowed passions of both were stirred up. There was also a difference respecting the Sonship of Christ, some grounding the character of the Son on an eternal generation, others on mediation only, but both allowing His personality and equality with the Father. A controversy therefore arose, too inconsiderable to produce the effect it did had not a separation been a determined point. Accordingly the matter was fomented by a paper that was often called 'Butler's Creed.' How the controversy was managed may be seen by the report of the committee which the Association had appointed to examine the whole affair, dated November 7, 1744, and signed by Owen Thomas, Benjamin Stille and Thomas Jones. They blame both parties and leave it doubtful which party was most blameable. However, a division took place, one party having Benjamin Griffith at their head, the other Joseph Eaton ; each crying : 'The temple of the Lord are we, the essence of the church is with us !' Henceforth they acted as two separate churches, and sometimes under one roof. Numbers favored the claim of the New Britainers, but they

quitting the house in 1744 the scale favored the people of Montgomery's claim. Nevertheless, New Britain petitioned for a dismission, and Montgomery granted it—the one to confirm their churchship, the other to get into the Association. At the division about fifteen sided with neither party; therefore they were called 'Neutrals,' some of whom belong to no visible church to this day."

So much for the terse and pithy account of Morgan Edwards. The records of the Philadelphia Association give us further enlightenment in regard to the secession of New Britain. The controversy had arisen many years before the erection of a meeting house at the latter place in 1744. As early as 1736 these troubles had been brought to the attention of the Association, its minutes of that year saying: "The Association, being informed of a discord and contention in the church at Montgomery, did nominate Jenkin Jones and Owen Thomas, ministers, with any other two brethren that they might judge serviceable, to visit and to endeavor to conciliate matters between them." This action of the Association was caused chiefly by the doctrinal controversy above referred to.

At the meeting of the Association in 1743, Joseph Eaton appeared in person before the body and made a full and satisfactory recantation and confession of his errors, and the body forgave him. At the same time Simon Butler, by letter, also recanted and confessed to the satisfaction of the messengers of the churches. Nevertheless, in 1746 the Association voted that "the letter from the 'Society party' came into the Association disorderly, and their messengers are not to be received as members of the house, which vote passed without any contrary votes." It will be seen that then delegates from the various churches were called "messengers."

Again in 1747 the following preamble and resolution were passed by the Association: "Whereas, the Association having from time to time for several years past heard the allegations of the Society party against the church at Montgomery,

and all the endeavors used heretofore with said party not having had the desired effect: Resolved, not to enter upon their debates again by receiving accusations or charges, either from the parties themselves or others espousing their cause, respecting the things that have already been heard and debated over and over, to little purpose." In 1748 the Association advised their ministers not to preach for the Society party without first exhorting them to be reconciled to the Montgomery church, and then the way would be clear; for, otherwise, preaching to them would tend to strengthen their faction.

It will thus be seen that the New Britain people were constantly under the ban of the Association. They may have been most in the wrong, but perhaps, also, this may have been because Benjamin Griffith had greater influence and power in that body than Joseph Eaton and Simon Butler. Nevertheless, so determined and persistent was the revolt of the seceders against Montgomery that they triumphed at last. In fact, the New Britain members had boldly claimed that they were the main church, and threatened to have Montgomery recognized only as a branch. This, as Edwards says, caused the latter finally to agree to a separation. So New Britain was organized as a separate church November 28th, 1754, and was received into the Association in 1755. In these minutes of the Association and the historical notes of Edwards we have only the skeleton of the great controversy which so divided and embittered that generation. Its echoes were doubtless heard when Edwards wrote, a quarter of a century later, and probably did not die out till after the Revolution. The details of these contentions and of the various accusations hurled at each other by either party might be interesting reading now. But, perhaps fortunately, they have long since been lost and are utterly forgotten.

MONTGOMERY CHURCH IN 1770.

The following is the account of Montgomery church written by Morgan Edwards in 1770. It will be seen that the

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

meeting house was near the same length as that at New Britain, but more narrow:

"This is distinguished by the above name of the township where the meeting is, in the county of Philadelphia, about twenty miles north by west from the city. The house is a stone building, forty-two feet by twenty-four, with seats, galleries, a stove and two fireplaces. It was erected in 1731, on a lot of one acre, the gift of John Evans, whereon are also convenient stables and a school house. This church exists in three branches: The one near the place of worship, another at Perquasy, where is a house erected in 1737 by Mr. William Thomas, who also appropriated thereto four acres; the third at Upper Perquasy, where is a house built in 1752 on an acre of ground, the gift of John Kelly, within eight miles of the mother church; the other within four miles. From these quarters the people resort to Montgomery to celebrate the Lord's Supper on the second Sunday of each month. Besides the said acres are other legacies left to the church: (1) Twelve pounds a year, the gift of Thomas Edmunds; (2) one pound, sixteen shillings a year, the gift of Thomas Rees; (3) one pound, sixteen shillings, the gift of William Rees. With these helps the living is thought to be worth forty pounds a year. The families belonging to the church are about ninety, whereof ninety-nine persons are baptized and in the communion of the church. The present minister is John Thomas. This was their state in the year 1770."

It will be seen from the account of both the New Britain and Montgomery churches that the early Baptists were not unmindful of secular education. Both had built school houses near the meeting house before 1770, but when built we do not know. Here the youth of the vicinity might at least obtain the rudiments of an education—and nothing more was expected to be taught in the country schools of that time. It would be interesting to know who were some of the teachers of that Colonial period, but their names and character are lost to us.

Edwards gives the membership of the

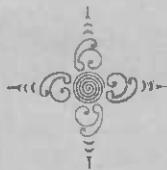
church in 1770 including that of the Hilltown branches. It would be interesting to separate from the list the names of members belonging to the mother church at Montgomery, but this cannot certainly be done, so we give them all together, premising by saying that the Hilltown members were then much the most numerous portion, or about two-thirds of the whole:

"John Thomas, minister; Ephraim Thomas and Isaac James, elders; Joseph Thomas and Joseph Lunn, deacons; Jenkins Evans, Joseph Thomas, Henry Harris, Thomas Davis, Mannasseh Thomas, Enoch Thomas, Thomas Thomas, Job Thomas, Nathan Britain, Samuel Jones, Joseph Griffith, Peter Evans, John Hitchman, Benjamin Drake, Lawrence Kelly, John Mathias, Thomas Morris, Thomas Jones, Evan Mathews, Jeremiah Vastine, Edward Jones, Edward Eaton, Joseph Day, Thomas Mathias, Thomas Jones, John Williams, John Britain, Nathaniel Britain, Joseph Britain, Jonathan Newhouse, Henry Godshalk, Abel Griffith, Richard Britain, John West, Thomas Jones, Evan Pugh, Ann James, Mary Davis, Elizabeth Thomas, Martha Harris, Martha Jones, Sarah Bates, Sarah Thomas, Alice Lunn, Elinor Thomas, Sarah Thomas, Mary Thomas, Rebecca Thomas, Ann Britain, Leah Jones, Elinor Evans, Mary Lewis, Mary Griffith, Rachel Drake, Hannah Humphrey, Jemima Davis, Deborah Drake, Sarah Thomas, Alice Mathias, Hannah Mathias, Mary Mathews, Rebecca Eaton, Elizabeth Vastine, Gwendoline Morris, Sarah Gray, Margaret Jones, Sarah Vastine, Mary Eaton, Dorothy Day, Elizabeth Mathias, Rachel Drake, Ann Morris, Ann Lewis, Ann Williams, Elizabeth Jones, Ann Williams, Hester Jones, Elizabeth Britain, Hannah Castner, Ann Newhouse, Mary Cook, Katherine Phillips, Mary Lewis, Mary Griffith, Rebecca Pugh, Rachel Britain, Margaret Jones, Abigail Britain, Ann Young, Elizabeth Godshalk, Catharine Dungan, Ann Jones, Ann West, Sarah Parker, Elizabeth Rees."

Several things are noticeable concerning the names here and elsewhere given

in this volume. First, until after the Revolution the great majority of names were of Welsh origin; a few were English and Scotch-Irish. Scarcely any were German, except a very few who had become Baptists after marrying into Welsh families. At first the settlers of Montgomery, New Britain and Hilltown were nearly all Welsh people. But long before 1770 nearly half the population of Hilltown were of German origin, one-third of that of New Britain, and a considerable

proportion in Montgomery were of that race. At that period, however, the two races had not become amalgamated, either by social ties, by marriage or church relationship, to any extent. Secondly, population was not so dense then as to render convenient the usage of middle names, or at least the custom had not been adopted. Third, both men and women bore old-fashioned names, either of Scriptural or of ancient British origin.



Biographical Sketches of the Pastors of Montgomery.

BENJAMIN GRIFFITH.

The first pastor, Benjamin Griffith, was born in the parish of Llanllyni, Cardiganshire, Wales, October 16th, 1688; emigrated to America in 1710; was baptized May 11, 1711, and settled at Montgomery in 1720. He was licensed in 1722, and ordained as pastor October 23, 1725. He was a most diligent student, was quite a linguist, and highly esteemed by cultivated men. He was a capital penman, a good historian, a judicious writer. His acquaintance with law and medicine was such as to lead many persons to seek his counsel and advice. The confidence reposed in his judgment was such that his opinion was seldom rejected or appealed from. Several productions of his pen were printed. He revised and enlarged a "Treatise on Church Discipline," begun by Abel Morgan, of Pennepek, which was attached to the Baptist Confession of Faith. He was very widely known and greatly esteemed among Baptists of the whole country, and scarcely less esteemed by the political, professional, official and learned citizens of the colony. He had the blessing of very many as a peacemaker, and in him were combined more of the useful and social qualities than fall to the lot of most men. As an illustration of the confidence reposed in him by his brethren, we find in the doings of the Philadelphia Association in 1746 the following minutes: "Concluded, that Brother Benjamin Griffith should collect and set in order the accounts of the several Baptist churches in these Provinces, and keep a record of the proceedings of our denomination in these Provinces, and that the several churches shall draw out and send him as soon as possible what accounts they have on record in church books of their respective constituents, and by whose ministry they have been supplied." By this it will be seen that he may be

justly reckoned as the first American Baptist historian. In 1749 "the Association unanimously approved and agreed to an Essay of Benjamin Griffith respecting the powers and duties of an Association, to be inserted in the Association Book." Mr. Horatio G. Jones says of Mr. Griffith: "He was a man of great note in his day, and wielded a powerful influence among the churches." He was half-brother to Rev. Enoch Morgan, of Welsh Tract, and Rev. Abel Morgan, of Pennepek. His chief published work was printed in 1747 by Benjamin Franklin. It appears as an appendix to the book of Abel Morgan, of Middletown, called "Anti-Pædo-Rantism, or Mr. Samuel Finley's Charitable Plea for the Speechless Examined and Refuted," and was a reply to or "Remarks on Some Particulars in a Late Pamphlet Entitled Divine Right of Infant Baptism." Morgan Edwards says: "He appeared in print in vindication of the resurrection of the same body, a very scarce piece, which I have never seen." Mr. Griffith was moderator of the Association in 1755, 1759, 1760 and 1765, and no doubt was clerk for many years. He died October 5th, 1768, in his eighty-first year. A tombstone to his memory stands in the rear of the present Montgomery church.

Indeed, Montgomery church was eminently fortunate in having for its first pastor such a man as Benjamin Griffith, who was fitted by natural gifts and by superior education to be the leader, instructor and guide of the pioneers by whom he was surrounded. And this was not only in religious, but in secular affairs. He was sufficiently versed in the law to give his parishioners sound advice in legal matters concerning their rights and estates. His proficiency in the healing art enabled him to readily prescribe for the pains and ailments of his flock. Such was the benevolence of his character that

for these services he refused any compensation. Such a man could not be spared from a pioneer community, and it is no wonder that he never had to seek the pastorate of another church. In fact, most of the founders of the early churches of all denominations were men of influence and superior education, not only compared to their flocks, but to the second generation of preachers who came after them. Although receiving some salary, they were in worldly circumstances measurably independent of their

for about half a mile, and was about three-fourths of a mile in width. At present it is bordered by roads on three sides, and by the railroad on the south-east. This tract, comprising three hundred acres, was purchased by Griffith in 1722, of Joseph Kirkbride, for £87 10. A few years ago it was divided into the farms of Joseph Ruth, John S. Ruth, Isaiah Beck, and parts of the farms of John Krout, Henry Krout and Isaiah G. Ruth. In June, 1723, we find Mr. Griffith one of the signers of the petition



REV. ABEL MORGAN.

(Mr. Morgan was a frequent visitor to Montgomery Baptist Church; and was one of its earliest preachers.)

churches, as they held farms and labored on them, thus providing for their own subsistence. They were sure of a living whether their churches wanted them as pastors or not.

Benjamin Griffith, the pastor of Montgomery church, did not live either in Montgomery township or county, but in New Britain township, Bucks county. His farm lands comprised a tract about a mile east of Line Lexington, bordering the county line, and watered by the Neshaminy. It bordered the county line

for the formation of the township of New Britain. His wife was Sarah Miles, by whom he had children: Jane, Abel, Sarah, Joseph and Rachel, who married into the Evans, Coffin, Davis and Roberts families. His son Abel became also a minister, and had a church at Salem, New Jersey, before the Revolution. The site of the old preacher's home was near the centre of his plantation, on the hill-side near the later residence of John S. Ruth. Here, within the memory of those now living, stood an old stone house of

one and a half stories. This was a few hundred yards up the slope, northwest from the banks of the Neshaminy. The old house and barn here were demolished a number of years after Jacob Ruth put up new buildings in 1817. The site of Griffith's house is now part of a cultivated field.

In 1754 Griffith sold 150 acres, comprising the southwesterly side of his plantation on the county line, to his son Abel, the Salem preacher. A year later the latter sold to his brother Joseph, who also inherited the other 150 acres, where his father had lived. In 1770 Joseph Griffith began to sell his patrimony to strangers, who were Germans. One of them was John Detwiler, who bought 106 acres in 1770, and another was a tavern keeper named Tobias Shull, who bought the original homestead and 150 acres in 1779. The will of Benjamin Griffith was witnessed by Griffith Owens, Owen Owens and Ebenezer Owens, all of Hilltown. His daughters, Sarah Davis and Rachel Roberts, each received legacies of £20. Jane had married an Evans, and was deceased, leaving a daughter, Jane.

JOHN THOMAS.

The second pastor, John Thomas, was the second son of Rev. William Thomas, and was born in Radnor township, Delaware county, where his father was then seeking to retrieve his fortune by coopering. This was on the 9th of December, 1713. In early life he followed farming in Hilltown, and did not enter the ministry till near middle life. His ordination took place in 1751. In 1738 he married Sarah James, of Radnor. In the early years of his ministry he was an assistant to Mr. Griffith, and also of his father, William Thomas, of Hilltown. On the death of Mr. Griffith, in 1768, Mr. Thomas was installed as sole pastor, and continued as such for thirteen years. Upon the secession of Hilltown church, in 1781, he became its first pastor, which he remained till 1789. His death took place October 31st, 1790. The last time he administered the rite of baptism was in June, 1786. From the effects of a slight

paralytic stroke he became so disabled that it was with difficulty that he could be borne to the two places of worship and attend to his ministerial labors. He lived on a farm in Hilltown of 212 acres inherited from his father, now or recently held by Jacob Seiple and Samuel Detwiler, and near the hamlet of Fair Hill. His children were four daughters: Anna, Rebecca, Leah and Sarah. Anna married Nathan Brittain; Rebecca married Daniel Pugh; Leah became the wife of Samuel Jones, and Sarah married John Blackwell, of Hunterdon county, New Jersey.

DAVID LOOFBOROUGH.

The third pastor, David Loofborough, was born at Kingwood, Hunterdon county, New Jersey. He was licensed to preach at Schooley Mountain, and was ordained as pastor of the church at Pemberton March 25, 1781, where he remained one year. His pastorate at Montgomery lasted five years, from August 18, 1782, till 1787. This was the period of the greatest religious declension the church had seen, following as it did the time of the Revolution, when infidelity was rampant, no firm government established and morals at a low ebb. The church had but a handful of members, becoming reduced to twenty-eight. From Montgomery Mr. Loofborough went to Morristown, New Jersey, and in 1794 was at Upper Freehold. He subsequently removed to western Pennsylvania, where he became pastor of the Church of Mt. Moriah, in Fayette county, and also of Great Bethel, in Uniontown, same county, from 1791 to 1794.

JOSHUA JONES.

The fourth pastor, Joshua Jones, spent the closing years of his ministry in preaching for the Montgomery church. He was born in the parish of New Castle, Pembrokeshire, Wales, in 1721; came to America in 1726, and was ordained at New Britain in 1761, but did not assume full pastorate of that church till 1768. He was its preacher for a long period, including the time of the Revolution. When becoming old, he took charge of Montgomery church, June 7, 1795, and

so remained till his death, December 26th, 1802, honored, respected and beloved by all who knew him. One mannerism or peculiarity of his own was his always closing his sermons with the same sentence: "I leave it with you briefly and abruptly; may God add His blessing." In 1792, while pastor of New Britain, he wrote the circular letter on "The Assurance of Grace and Salvation," for the Philadelphia Association.

Although Joshua Jones was pastor of the New Britain church for a quarter of a century, he did not live in New Britain at all, but in Montgomery township. This, too, was near its lower edge, about a half mile west of the village of Eureka. It extended to the Horsham road and comprised 189 acres. This he bought in 1750 and held till 1799. The inconvenience of ministering to so distant a church as New Britain may be imagined when it is stated that it was six and a half miles away, and at a time when the roads were greatly inferior to the present. Probably a horse-back journey on every Sunday morning was sufficient, evening meetings being then not much in vogue. Even Montgomery church was three miles distant. He had favored the cause of the seceders at New Britain, and became one of its constituent members in 1754. No children are mentioned in his will of 1800. He left a bequest to Joseph Hubbs, "with whom I reside," and who bought his plantation. He left also £100 to the Baptist church of Montgomery. The farm once owned by Joshua Jones has changed ownership many times. In 1881 the site of his homestead was bought by William M. Hugg.

SILAS HOUGH.

The fifth pastor, Silas Hough, was the first pastor of nearby birth. He belonged to an old Bucks county family, and was born February 8, 1766, in Warminster township, the son of Isaac Hough. His mother's name had been Edith Hart. He learned the trade of millwright. When about thirty years of age he was baptized at Montgomery by Rev. William White, May 8, 1796. He then attended school to better his education, and for a time

taught school. He was ordained to the ministry June 7, 1804. He was always called "Dr. Hough," and in addition to his ministerial duties he practiced medicine. He preached both at New Britain and Montgomery. In March, 1818, he was stricken with palsy while in the pulpit at New Britain, but he remained preaching at Montgomery till 1822. His death took place May 14, 1823, at the age of fifty-seven. He was a man of unusual gravity of manner and sweetness of disposition. He was also noted as being a fine musician, having studied music under Mr. Adgate, of Philadelphia. He was highly esteemed in the Association, and was chosen its clerk in 1804-1812, 1816, and its moderator in 1813. When he died he left the New Britain church \$1,000, and a similar sum to the Association in behalf of the Ministers' and Widows' Fund. His wife was Elizabeth, daughter of John and Rebecca Hart. They left no children. His widow survived him thirty-seven years, or down to 1860, when she had reached eighty-seven years.

SAMUEL SMITH.

The sixth pastor, Samuel Smith, was born in New Castle county, Delaware, September 23, 1796, and was baptized in February, 1815, by Rev. Daniel Dodge, uniting with the First church of Wilmington, Delaware. He was called to Montgomery church in 1822, where he labored till December 24, 1826. He removed to the church at Roxborough. His subsequent pastorates were 1831 to 1838 at Cape May; 1838 to 1842 at Salem; 1843 to 1853, Fredericksburg, Virginia. He was afterwards pastor at Parkersburg, West Virginia; Covington, Kentucky, and Lancaster, Ohio. He died at Parkersburg October 4, 1880, in his eighty-fifth year. His oldest son, Rev. Lewis Smith, was pastor at Trenton and Heightstown, New Jersey.

JAMES B. BOWEN.

He was pastor of Montgomery for only one year, from April, 1830, to the same month, 1831. He had previously been pastor of the Southampton church, which became known as one of the old school, or anti-mission churches. In 1840 he

wrote a preface to a pamphlet concerning the life of Elder Thomas T. Robinson, his successor.

THOMAS TREBLE ROBINSON.

The eighth pastor was born June 13, 1792, in Staines, Middlesex county, England. He came to America with his father and all the family, arriving in New York May 1, 1819. He went to Pittsburg, where he began exercising his gifts for the ministry. He studied theology with the celebrated Dr. Stanghton, in Philadelphia, for two years. His first pastorate

his life he removed to New Britain, where he died June 5, 1866. He was married in England to his first wife. His second wife was Elizabeth Pool, by whom he had a son, John, now deceased. He had two daughters by his first wife, who married and removed elsewhere.

GEORGE HIGGINS.

The tenth pastor was born December 16, 1798, in England, and lived in his youth in Philadelphia. The writer has heard him describe, in a sermon preached at New Britain, the inspiring spectacle of the Ameri-



REV. GEORGE HIGGINS.

(Pastor from 1850 to 1869.)

was at Everham, New Jersey, where he went in 1821. His wife was Abigail, daughter of Eli Evans. His second pastorate was from 1822 to 1831, at the Cape May church. He came to Montgomery April 4, 1831, and remained as pastor there till his death, May 27, 1838.

WILLIAM A. MATHEWS.

The ninth pastor also was an Englishman. He was born in 1792, and was pastor of Montgomery for the ten years from 1840 to 1850. Towards the close of

can war vessels he had witnessed from the wharves of that city during the war of 1812, and which he had looked upon with boyish enthusiasm. He became a member of the First Baptist church of Philadelphia in 1817, was licensed to preach by the Spruce street church in 1827, and was ordained in Reading in 1829. He spent considerable time in missionary labors in his younger days, in Northumberland, Lycoming and other counties. Among the fruits of these labors were

the churches at Reading, Clinton, Jersey Shore and Lock Haven. In 1839 he became pastor of the Third church, Philadelphia, and so successful was he there that 276 new members were received in one year. In 1841 a colony from this church was organized, now the Calvary church, of which he was pastor till 1850, when he was called to Montgomery. Here he had much success for many years, the church greatly increasing in numbers. It is said that during his whole ministry some 1500 received baptism at his hands. He was moderator of the Association in 1843. Mr. Higgins was thrice married. His second marriage, to Ellen Jones, occurred after his coming to Montgomery. It was celebrated on a bright moonlight winter evening, in January, 1852, in the church, and as the sleighing was good the attendance was very large. His third marriage was to Mary, daughter of Owen Jenkins, who still lives at Colmar. His children, six in number, were by his first wife, and were: Maggie, Ruth, Mary, George, Martha and Annie.

His death occurred at Montgomery March 9, 1869, in his seventy-first year.

NORMAN BRISTOL BALDWIN, A. M.

A brief biography of the eleventh pastor, Norman Bristol Baldwin, A. M., was written by himself in 1884, which we copy entire. He was born August 23, 1824, in New Milford, Litchfield county, Connecticut, and was the son of Rev. Daniel Baldwin, an esteemed and highly useful Baptist minister. He was baptized December, 1840, by Rev. E. C. Ambler, and became a member of the Northville church, and was licensed to preach in 1841. He was educated at Madison University, New York, and graduated in 1846. In January, 1847, he became pastor of the Baptist church at Monticello, Sullivan county, New York, and in June, 1849, was called to the Bethesda church, New York city. Owing to ill health he resigned. In 1854 he became pastor of Calvary church, Philadelphia, succeeding Mr. Higgins. From this he went out with a colony of 220 members, forming the Olivet church, October 7, 1856. Extensive revivals followed his labors, and hundreds

were baptized by him. In June, 1864, his health failing, he closed his pastorate of eleven years and removed to his farm, near Colmar. From thence he supplied the churches at New Britain, Bristol and Gwynedd. In November, 1869, he became pastor of Montgomery. Large additions to the church followed, about seventy being baptized the first year. Other revivals followed in 1875-6-7, and in 1881-2. Up to 1884 he had baptized 122 persons. One of his sons, Rev. E. F. Baldwin, sailed in 1884 as missionary to Morocco, Africa. Mr. Baldwin continued as pastor till July, 1887, and the following year removed to Hilltown, of which church he was pastor five years and seven months. Mr. Baldwin, in speaking of his connection with the Hilltown church, says it was "a prosperous pastorate and a dear people." At the present writing Mr. Baldwin resides in Germantown.

JOSEPH L. PUSH.

The twelfth pastor was Rev. J. L. Push, who assumed the office on the 9th of April, 1888. Previously, he had preached as a supply since October 24th, 1887. His father had died when he was quite young, leaving his mother poor. She resided in Germantown. Her son, whilst a boy, worked for various farmers in Montgomery county. His first pastorate was at Dunning's church, in a distant county, from whence he came to Montgomery. He continued the pastortill his resignation, on the 30th of July, 1893. From Montgomery he went to Orbessonia, Huntingdon county.

REV. CHARLES HENRY PINCHBECK.

The present pastor of the Montgomery Baptist church, the Rev. Charles Henry Pinchbeck, was born August 7th, 1872, in the historic market town of Horncastle, charmingly situated in an agreeable district at the foot of the Wolds, twenty miles east of the noted city of Lincoln, in the county of Lincoln, England.

He was the fourth son born into the household of Joseph and Alice Pinchbeck, of whom it may be said that none were more thoroughly respected in the

community for their integrity, industry and devotion.

Three more sons and one daughter were in after years entrusted to them by the hand of God, and it was always their chief concern and delight to spend hours of secret devotion and religious conversation with their children, that their opening minds might be set upon things above and that they might early learn to love and serve God.

Amidst such auspicious surroundings Charles grew up in the quiet town of Horncastle, until at last, when the boy was about seven years old, his father removed with his family to Tottenham, in the northern part of the city of London.

Here Charles, with his brothers, was sent to the Tottenham National school, where his mental ability, his depth of investigation and his thirst for knowledge became proverbial.

Although suffering with poor health, he threw himself with such ambition and earnestness into his studies that he was graduated with honor at the age of thirteen. From thence he entered a private school in the delightful town of Sutton, in Surrey.

But the acquisition of knowledge, which was his delight, must be forsaken for a business training. Stern necessity seemed to be marking out his career, and so, at the age of fourteen, he was apprenticed to the firm of H. & E. Bullen, to learn the grocery and provision business, in the town of Woodville, in Derbyshire. With this firm he remained until the year 1889, when, on the 18th of July, he set sail from Liverpool for America, with a view to the increase of health and fortune.

Arriving in New York July 25, 1889, after settling himself in the city, he went with those who worshipped to the house of God. It was in the Ascension Baptist church of that city that he was converted and baptized, September 29, 1889.

From that time on, as he travelled much of this vast country in pursuit of his business, God constantly called him to the ministry. In many Providential ways did God impress this call upon his mind and heart, until at last, yielding himself to the urgency of many men of God and to the persistent call of God, he entered once more upon the student's life.

On September 23, 1891, he entered Crozer Theological Seminary, at Chester, Pa., and graduated June 6th, 1894. Throughout his entire course he showed marked proficiency in all lines of study, and had the esteem of both faculty and students on account of his godly life.

For a few months during the summer of 1893 he preached in the town of Florence, Burlington county, N. J. It was here that he met Miss Mary Higgins, a devoted Christian worker, loved by all for her piety as well as her scholarly attainments, who became his wife January 31st, 1895.

Whilst yet a student in Crozer Seminary he became pastor of Montgomery church, taking full charge, after serving them acceptably for some months, on January 1st, 1894.

During his pastorate he has succeeded, in a marked degree, in endearing himself to the people; in bringing many souls to Christ and in increasing both the material, mental and spiritual prosperity of the church. The present membership of the church is 110 and the Sunday school has a membership of about ninety. Within the church there are various organizations for Christian work, all of which are doing gloriously in Christ's name.

In a word we might say that the old church has taken on new life and has been restored to its old-time vigor under the simple, healthful preaching and judicious leadership of its present pastor.



Temporalities.

John Evans, the first Baptist who settled at Montgomery, gave an acre of ground, upon which, in 1720, was erected the first meeting house. This lot within the present century has been twice enlarged, once by a gift from Dr. William Bryan, and again by purchase of more land by the church. It is probable that the first church was only a temporary building, for in 1731 the church built one of stone, 42 by 24 feet, with a gallery. In 1816 this was taken down and a new one erected, 55 by 50, with a gallery all around. In 1883 the latter edifice was greatly enlarged and improved, the walls being raised, the length increased fifteen feet, and a basement story provided with a church parlor and robing rooms. The main audience room has cushioned seats and stained glass windows.

There have been several bequests made to the church, one of which was \$1,500 from John N. Thomas, who resided on the later Summers farm, New Britain. He was a young physician, and died April 15, 1816, in the thirtieth year of his age. He had studied medicine under Dr. Silas Hough. He was the son of Owen Thomas and Susannah Mathews. He also left \$1,000 to New Britain church.

A few years since, Rev. John Shive Jenkins left the church \$500. He was once a member, and had been sent forth by the church as a minister of the gospel.

For many years the church owned a farm of thirty acres, upon which were erected suitable buildings for a parsonage, but in 1860 the property was sold and the proceeds invested for the use of the church. This was about a mile northeast of the church, near the Doylestown road. It is now owned by Joseph

Mitchell. The church grounds and cemetery embrace about eight acres. Upon this is erected a stone house for the use of the sexton.

Of former pastors of the church were buried in the graveyard Benjamin Grifith, Joseph Eaton (first pastor of New Britain), Joshua Jones, Silas Hough, Thomas T. Robinson and George Higgins.

The latest bequest to the church was from Theophilus Cornell, to the amount of \$12,000. Mr. Cornell, a wealthy gentleman, becoming interested in the welfare of the old Montgomery church, left a bequest which will prove of inestimable value to the church. Some of the ancestors of Mr. Cornell are buried in the graveyard adjoining the church. In his will Mr. Cornell bequeaths to the trustees of the church in trust, money and property to the amount of about \$12,000, consisting of five mortgages and a property on Eleventh street, Philadelphia; the whole of this amount to be kept invested in legal securities, and from the increase of same the sum of \$25 to be paid to the sexton of the church yearly, to pay him for keeping Mr. Cornell's and the Vansant grave plots in perfect order. The income of the estate, less the amount willed to the sexton, is to be used in keeping the church property in good order and repair. This income will be available as long as the church exists. The new parsonage was erected out of the accumulation of this fund. Mr. Cornell also left a house to his housekeeper, Lizzie Rare, the income to be hers during her lifetime, the rental of which is \$22 per month. After her death it goes to Montgomery church.



Notes of the Earlier Members.

The following brief sketches of some of the constituent members of Montgomery church, and of various other worthies of the earlier time of the church, may be of interest. They relate to those concerning whom the writer has some historical knowledge.

JOHN EVANS

Was one of the constituent members in 1719, and one of the earlier settlers of

have record of his daughter, Esther, being baptized.

JENKIN EVANS,

A constituent member and a native of Wales. He bought a piece of land in 1717, comprising 108 acres and lying between the Bethlehem turnpike and the county line. The site of the present church and a portion of the graveyard were on the west corner of this purchase.



REV. N. B. BALDWIN, A. M.

(Pastor from 1869 to 1887.)

Montgomery township. It was at his house that the scattered members gathered for worship before any church was built, and to whom Rev. Abel Morgan preached. An entry in the church book of the date of 1720 announces the death of John Evans—supposed to have been the above mentioned. He was probably not then a young man, as in 1719 we

The cross road extending to the county line was the upper boundary. His residence was where the Houck family has lived for many years. The oldest stone in the graveyard with an inscription is of the date of 1729, and is to the memory of Walter, son of this Jenkin Evans. In a deed for the property, recorded at Norristown in 1797, the recitals say that

"some time after" his purchase in 1717, "one acre on the northwest corner was conveyed to the Baptist church." This transfer to the church was made in 1731. Before this date interments had taken place in this ground. From its purchase in 1717 this homestead remained in possession of Jenkin Evans and his descendants for 116 years, or till 1833. There may have been two persons of the name of Jenkin Evans living at the same time. Sarah Evans is mentioned as the wife of Jenkin Evans, whilst Alice Evans, wife of Jenkin Evans, was baptized in March, 1724. He was probably twice married.

indication of superior intelligence in those days, and this old Welshman was probably a better read man than the average pioneer of Montgomery township. In his will mention is made of a quarto Bible, "Usher's Body of Divinity" and "Wilson's Dictionary." To Walter he gave a Bible, "Cotton's Concordance," "Bunyan's Covenant" and "Pilgrim's Progress" and "all the remainder of my books." The second, or perhaps the third Jenkin Evans sold his share to Walter and went to New Britain. He became owner of the Butler mill, at Chalfont; was justice of the peace and a member of the Legis-



REV. JOE. L. PLUSH.

(Pastor from April 9, 1888, till July 30, 1893.)

In the county records is mention of the will of a Jenkin Evans in 1770. The name of his widow was Jane. He left minor children. His two sons, Walter and Jenkin, Jr., inherited the homestead, whilst his daughters were Elizabeth, Rachel, Sarah, Mary and Ellinor. His widow was to be furnished with a horse "to go to meeting and other necessary places," and doubtless she went on horseback. The possession of books was an

future. He died July 1st, 1814, in the sixty-seventh year of his age.

JOHN JAMES

Was the ancestor of the James family of Bucks county. He came to America from Wales in 1711, bringing with him four sons. These were Thomas, William, Josiah and Isaac. He is supposed to have remained in Montgomery for the first eight or nine years. He exhibited

ability as a speaker, and we find that during the years from 1722 to 1725 John James and several other "young men" were called upon frequently to "exercise their gifts for preaching." In reality, John James at that time was a man of middle age. The young church was looking out for a pastor from among its members. It finally selected Benjamin Griffith, one of these young men, and made a wise choice. John James removed to New Britain in 1720, where, in conjunction with his son Thomas, he purchased 1,000 acres lying on Iron Hill and along Pine Run. This land their descendants continued to possess for many generations, and a small portion is yet held by owners of that name. The death of John James took place in 1749. In his will mention is made of two daughters, Mary Lewis and Rebecca Miner. He left £5 to my friend William Davis, Minister at New Britain," and £2 to the Rev. Joseph Eaton, also minister to the same church.

JOSIAH JAMES

Was one of the sons of John James, and a constituent member. Concerning him we know little, and he left no descendants in this part of the country. He went to New Britain and in 1722 purchased 235 acres from his father, situated west of the present hamlet of Newville. He conveyed this land to his brother William in 1725, and went we know not whither. In 1725 his wife, Elizabeth, was received from Great Valley church. By the date of 1747 he was doubtless deceased, as there is no mention of him in his father's will of that year. His wife was Elizabeth, daughter of Thomas Perry, of Great Valley, whom he married May 21st, 1724.

WILLIAM JAMES

Was born in Wales as early as 1692, went with his father to New Britain, and from him have descended a larger progeny than from any of the other brothers. His wife, Mary, was baptized in 1719. He came into possession of large tracts of wild land along Pine Run and Iron Hill. His residence was near

that where Robert Johnson now lives, but for a lifetime the home of the late Thomas C. James. William James was dismissed to New Britain church in August, 1756. His wife was one of the constituent members of that church. He lived to advanced age, dying at the house of his daughter, Rebecca Butler, on the premises now of Michael Martin, near Chalfont. His will was made in 1776. The public bequests were: "To my brother, Isaac James, who is also my brother in Gospel bonds, and Peter Evans, of Montgomery, ten pounds for the support of the ministry of said church." "To David and Daniel Evans, twenty pounds in trust to New Britain church." "To the Baptist burying ground at New Britain, five pounds." "To Rev. Joshua Jones, minister, five pounds."

THOMAS JAMES

First settled at Montgomery, but went with his father to New Britain in 1720. His wife, Jane, was received as a member in 1725. In conjunction with his father he purchased the 1,000 acres. In 1731 he bought 197 other acres, lying immediately west of New Britain cross roads, now mostly contained in the farms of Eugene James and Nathan Honk, and somewhere whereon he lived. His trade was that of a mason. He lived to reach a great age. An entry in the church book of March 25, 1772, says: "Died, Thomas James, mason, of New Britain, an old member." He left £5 to New Britain church. He had sons, James, Thomas and Samuel, and his descendants were from the last named.

ISAAC JAMES

Was a constituent member and the youngest of the sons of John James, born in Wales in the year 1700. He was the only one who remained in Montgomery. He became the owner of 200 acres, situated a half mile northeast of the church, on the upper side of the Doyles-town road—the present Rady property. The present dwelling is pleasantly situated on the slope of a meadow, and sheltered by woodland. He married Ann Jones, November 26th, 1729. He re-

ained on this homestead for a long lifetime, his death occurring in 1791—the latest survivor of his family. Tradition says that he was an influential member of the church and exercised much authority. He left no sons, but had two daughters, who married brothers, Isaac and Benjamin Johnson, of Lower Providence. The Johnsons were Mennonites, of Holland descent, but in consequence of their marriages they became Baptists, and the church of Lower Providence owes much to the descendants of Isaac James, of Montgomery. In the will of Isaac James, made October 15, 1789, mention is made of daughters, Sarah, Rachel and Elizabeth. Also of two sons-in-law, Benjamin Johnson and John Drake. There were grandchildren, John Drake, Rachel Drake and Isaac Johnson. He bequeathed £50 to Montgomery church, the interest of which was to be used for the support of the minister; also £10 for cleaning the parsonage.

JAMES LEWIS, JAMES DAVID AND DAVID WILLIAMS.

Concerning these three constituent members the writer has little knowledge. It is supposed that James Lewis lived in Hilltown. He married Elizabeth Morris, November 27th, 1728. David Williams lived in New Britain, where he died August 30, 1748. His wife, Ellinor, died the following year. James Lewis died in 1729. James David, or Davis, married Margaret Thomas, in 1720, who was not a member.

DAVID EVANS

Was a constituent member. He was born in Wales in 1690. Morgan Edwards speaks of David Evans as a member who, having some talents as a public speaker, was called upon to exhibit his gifts with a view to the ministry. It does not appear that he ever became more than a local exhorter, and made farming his occupation. He became owner of a great plantation, comprising the north corner of Montgomery township and the east corner of Hatfield. It was a mile and an eighth in length, and over a mile in width, embracing 753 acres. This

great estate remained unbroken down to about 1835. It covered the site of Colmar station and village, extending up to Tewigtown and to the county line. His residence was at the present Moore stock farm. David Evans had no sons, but one daughter, Rachel. She married Peter Evans, and thus the property was kept in the same name, being entailed by will to her children. The tombstone of David Evans, in Montgomery churchyard, bears the following quaint epitaph, worthy of preservation in an age when such inscriptions are discarded :

"Intombed I am, in dust I lie,
And wait that blessed morn
When Christ's own voice calls me to rise,
To live in light forever."

David Evans died September 18, 1763, aged seventy-three years. He was the first deacon of Montgomery church, elected in 1722, and served forty-one years. His descendants are many. Some of them had possession of a portion of the ancestral lands till a recent date. Among these was Septimus Evans, late of Tewigtown, Hatfield. There were no less than three persons of the name of David Evans who were members of Montgomery at the same time, one being received in 1722, and another in 1726.

SIMON MATHEW

Was not a constituent member, but, along with Joseph Eaton and others, was received by the church in June, 1721, by letter from Welsh Tract. He was born in Wales between 1680 and 1687, and coming to America in 1710, first settled in the State of Delaware. Morgan Edwards, the historian, says: "Simon Mathew, Simon Butler, Anthony Mathew, Arthur Melchoir and Margaret David were admitted to the membership of the Welsh Tract Baptist church, in New Castle county, Pecauder Hundred, Delaware, in 1710. They came from the church of Llange-nych, Carmarthenshire, South Wales, of which Morgan Jones was pastor." From Welsh Tract Simon Mathew and Simon Butler, his brother-in-law, removed to New Britain in 1720, and in conjunction built what became known as Butler's mill, Mathew being a millwright. He first

purchased 147 acres in 1720, and 197 more in 1731, or 344 in all. The lands of the family afterwards comprised the fertile tract in the valley of the Neshaminy extending from Butler's mill to New Britain station. Portions of this have remained in the family ownership for five and six generations. The residence of Simon Mathew was where is now the home of the family of John Mathias, a short distance east of Chalfont. Simon Mathew was the ancestor of all those bearing the name on the western side of Bucks county, and who spell the name with but one

ary, 1755, when probably about the age of seventy.

SIMON BUTLER

Had come from the same locality in Wales along with Simon Mathew, and was first a member of Welsh Tract. He was admitted to Montgomery July 2, 1721; was a miller by trade, and settled in New Britain, where he built, in conjunction with Simon Mathew, a mill, about 1722, at the junction of Pine Run and North Branch. He acquired 465 acres of land, covering the site of the present village of Chalfont and the region southeast of it.



DEACON ABEL GRIFFITH.

"t," as has been the custom in the family since coming to America. An entry in the church book says that Simon Mathew was dismissed to New Britain in March, 1755. Simon and Jane Mathew were the parents of five sons and two daughters: John, Simon, Benjamin, Edward, Margaret, Ann and Thomas. Of these, Thomas, Edward and John retained their father's plantation, whilst Simon and Benjamin removed to Virginia. The death of their father took place in Janu-

Butler was a man of mark, of influence, of decided ability and weight of character, both in secular and church affairs. In 1723 he was among those who signed the petition for the formation of New Britain township. He built or had opened the highway known as the Butler road, leading southward from Chalfont, now a turnpike; was justice of the peace for forty years, and a trusted man in all business affairs of his neighborhood. In the long conflict with Montgomery the

talents and force of character of Butler were a tower of strength for the New Britain people. He was not a constituent member of the latter church, but was dismissed by letter to New Britain, April 8th, 1758. His death took place in August, 1764, or fifty-four years after his emigration to America. His age was probably eighty years. His sons were Abiah, Simon and Benjamin.

BERNARD YOUNG

Was an early member, received by letter from Welsh Tract in 1720. Tradition says that he was not a Welshman, but a French Huguenot, who had fled to Wales from religious persecution. He was the ancestor of the Young family who afterwards lived in Hilltown, Montgomery and other localities. On the 12th of June, 1723, he married Janet, daughter of Lewis Thomas. In 1724 he bought a plantation in Hilltown of 300 acres, which he increased in 1741 by another purchase of 379 acres. This was situated on the highlands near the New Britain line. He was twice married, his second wife being Susannah Brittain. In 1752 he removed to Loudon county, Virginia, taking his letter to Botteton church. Seven years later he went to South Carolina, where he died. He left two sons, William and John, who lived in Hilltown and New Britain and left numerous descendants.

REV. WILLIAM THOMAS

Was a man of mark and celebrity in the early history of Bucks county. He was the founder of Hilltown church, where he preached from 1737 to 1757. He was born in Wales in 1678, in Llanwenarth, Monmouthshire; came to America in 1712; was a cooper by trade, and lived for a time in Philadelphia city, and in Delaware county, at Radnor. He came to Hilltown, where he first bought land in 1718, and became a large land owner there. He was received into Montgomery church by letter from Philadelphia September 20, 1724. It would require much space to do his life and character full justice. A much more extended account of William Thomas may be found in the

writer's volume, "The Thomas Family of Hilltown," published in 1884. His death took place on October 8th, 1757.

REV. JOSEPH EATON

Was an early member of Montgomery and the first pastor of New Britain; was admitted to membership from Welsh Tract in June, 1721. He was twice married. His first wife was Gwen Morgan, who died in 1723. On the 17th of March, 1724, he married Uriah Humphrey, "Uriah" being then a woman's name. She came from Pennypack. She survived her husband ten years, or till 1759. The Eaton family first settled in Lower Dublin, Philadelphia, where George Eaton purchased land in 1695. Joseph Eaton was born in Nantmel, Radnorshire, Wales, August 25th, 1679. In 1686, when a child of seven, he was brought to America. About 1721 he bought 353 acres, mostly lying in Montgomery township, a small portion in New Britain. It was along the present State road, comprising the present farms of John Roberts, Ephraim Kratz, Alfred Conly and Albert Arthur. His home was on the site of the Arthur farmhouse. Eaton was called to the ministry in 1722, and was ordained in 1727, when a man of middle age. He often preached at Montgomery as the assistant of Griffith, and became the minister at New Britain in 1744, preaching there for five years. He lived over four miles distant, and we may suppose that he preached but once a Sunday. He took an active part in sustaining the side of New Britain in the dispute with Montgomery. His death took place April 1st, 1749, at the age of seventy. His children were eight by his first wife, and three by the second. In his will mention is made of John, Joseph, Edward, George, David, Mary, William, Joanna Goodwin and Sarah Jones. By the second wife were Isaac, Jacob and Hannah. Morgan Edwards, writing in 1770, says: "George and Jacob died childless. Joseph is not married. The rest formed alliances with the Todd, Young, David, Wall, Williams, Goodwin, Jones, Butler, Wilgus, Stout and Doyle families, who have raised him

a numerous progeny of grandchildren." One son, Isaac, became a Baptist minister, and removed to Hopewell, New Jersey, of which church he long continued the pastor.

GRIFFITH OWEN

Was a native of Wales, from whence he came in 1721, and was received as a member of Montgomery church December 16th of that year. Ten years later, June 13, 1731, he married Catharine Morgan. His life was spent in Hilltown, where, in 1724, he bought 500 acres, comprising the highlands and valley west of Leidytown. He was a surveyor, a clerk, and a good scholar for that day, and recognized as a man of note and capacity. In 1749 he was elected a member of the Colonial Assembly, and of which he continued to be a member for eleven years in succession; was a captain among the Associators in 1747, or the militia raised to defend the province against French invasion, and transmitted to his descendants a sword which he had won as a soldier. His children were Owen, Ebenezer, Levi and Rachel. His death took place on the 18th of October, 1764, forty-three years after his arrival in America.

THOMAS REES

Was a native of Wales. He and his wife, Elizabeth, were received as members May 18, 1722. They lived many miles from Montgomery, in that part of New Britain since ceded to Warrington. Here he became the owner of 315 acres, his first purchase being made in 1722. His plantation covered the later Martin, Selner, Weisel and other properties. His death took place in July, 1756. His children were Hannah, Ann and David, the latter receiving the plantation. The daughters were married into the Johns family. In his will was a legacy of thirty shillings annually for the support of the Baptist minister at Montgomery. His widow survived him till as late as February 25th, 1771.

JOSEPH BATE

Was born in Wales in 1672; lived in Montgomery township. Tradition says that Humphrey Bate, probably his son,

gave the church the west corner of the old graveyard. The lands of Joseph Bate were 173 acres bordering the Hatfield line and west of the church. These he acquired in 1730. His death took place September 24th, 1741, and his plain tombstone may yet be seen near the wall of the graveyard. He left children: Humphrey, Thomas, Margaret, wife of Thomas Thomas, of Hilltown, and Eleanor, wife of Ephraim Thomas, of same township, and both sons of Rev. William Thomas. The old Bate homestead has passed through many hands and been much sub-divided. Benjamin Weikle purchased the central portion in 1879. The farms now or formerly owned by John and Edward Fry and Rev. N. B. Baldwin were part of the old Bate plantation,

JOHN BARTHOLOMEW

Was received a member by baptism April 26th, 1724. The name of his wife was Mary, also a member. They had children: Ann, Joseph, Thomas, John, Rachel and Andrew, born between 1715 and 1724. Their father was born in Wales, in 1685, and was by trade a weaver. In 1715 he bought 150 acres of Margaret Pugh, situated at the north corner of the crossing of the Butler pike and the State road. This corner became a tavern property either before or after the death of Bartholomew, which took place October 30, 1756. His widow held the old tavern till 1760, when she sold it to Blaize Weaver. She and her children are supposed to have moved to Philadelphia. If the curious epitaph carved upon his dingy tombstone is an indication, he had his full share of the troubles allotted to this mortal life:

"Although my life has been so long,
Still troubles did increase;
But now at length my race is run
And I lie down in peace."

EVAN STEPHENS

Was admitted to membership, with his wife, Elizabeth, August 26, 1722, and both were constituent members of New Britain in 1754. They lived a long way from Montgomery, in what is now Doyles-

town township. In 1729 Evan Stephens bought 400 acres, situated along the valley of Cook's Run. This land extended from the junction of the State and Chalfont roads, two miles west of Doylestown, northeast for a mile and a half, and was over half a mile in width, covering the present site of the village of Fordhook, or Vauxtown. This tract is now divided into many farms, and is a beautiful strip. For several generations the descendants of Evan Stephens held his lands. His death took place in the summer of 1770,

THOMAS MORRIS.

There were several of that name living at the same time in this region. The elder Thomas Morris and his wife, Janet, were received from Pennypack June 21, 1724. They lived in Hilltown. He died there in 1746, and his widow in 1754. The second Thomas Morris, supposed to have been a son of the former, was baptized April 19, 1730, along with his brothers, John and Isaac. Catharine, the first wife of Thomas Morris, died July 16, 1726. This is supposed to have been the same



DEACON SPENCER C. BALDWIN.

at an advanced age, leaving four sons, John, Evan, Benjamin and David.

EVAN REES

Was received by baptism, along with his wife, Ellinor, November 15, 1724. He also lived in New Britain, a mile or more north of the church, along Pine Run and at the foot of Iron Hill. His homestead was once the Callendar property, and then of the Jacobys till recent times. It is now owned by Esther B. Keen. Evan Rees died young, in 1727, and his widow married Thomas John, June 2d, 1728.

Thomas Morris who owned a plantation in New Britain, along Pine Run, which he bought in 1729. His home was where Robert W. Lovett now resides. His death took place in 1762, leaving his son John this plantation. He had many descendants.

DANIEL DAVIS

Was one of the early deacons of the church. His homestead bordered the county line, on the New Britain side. This was formerly the Markley property, later owned by the Stubbs family. This tract, including also the Donaldson farm,

was first purchased by Rev. Abel Morgan — "the incomparable Abel Morgan," as his contemporaries styled him, and who bought it in 1720. Morgan did not hold it long, his death occurring in 1722. In 1723 his widow, Judith, then of Lower Dublin, sold 213 acres to Daniel Davis. The life of Davis extended till March, 1753, and he had two sons, Abel and David. David Davis became the owner of his father's plantation, and it continued to be held by his descendants down to 1846.

AARON JAMES

Is mentioned in the old records chiefly in connection with his wife, Mary. She was received into the church April 19, 1730, and she was a constituent member of New Britain in 1754. Aaron James lived for many years, between 1730 and 1780, on the present Keeley farm, near New Britain church. He was not known to be related to the other families of the same name, and it is not known whither he removed or the date of his death.

JOHN MATHEW,

The eldest son of Simon Mathew, the emigrant, was born in Delaware in 1713, and married Diana, the daughter of Evan Thomas, a native of Wales, in 1738. He was received by baptism October 8, 1738, along with several other young men from New Britain, Simon Butler, Jr., Benjamin Butler and John James. He was dismissed to New Britain in 1755, and became a deacon of that church. He owned part of his father's plantation. In 1745 he built a large stone house, midway between Chalfont and New Britain, which was demolished in 1894. His death took place in March, 1782, and he left many descendants.

THOMAS JOHN

Lived in New Britain, in the valley of North Branch, a short distance southwest of the village of New Galena. He is believed to have been an early member of the church. In 1737 his two sons, Samuel and Joshua, were received. In 1756 he and his wife, Ellinor, were dismissed to New Britain. His son, Benjamin, inherited his plantation of 200 acres, which

covered the site of Wetherill's mill. His daughters, Mary and Martha, were baptized the same day, November 10, 1745.

CLEMENT DOYLE

Was a native of Ireland, and was one of three brothers from whom Doylestown was named. He was received as a member, along with his wife, Margaret, July 12th, 1740. He lived in New Britain, two miles northwest of Doylestown, in the Pine Run valley, and just south of the later Swartzlander mill. Here he bought 148 acres in 1733. He and his wife became constituent members of New Britain, and we presume they gladly severed their connection with Montgomery, since that meeting was eight or nine miles distant. His death took place in 1772, leaving children, John, Jonathan, Richard, Rebecca and Margaret Evans.

ISAAC EVANS

Was received from Great Valley in June, 1730. He was the ancestor of the family which lived in the valley of Pine Run till recent times. He bought 139 acres in 1731. He was a constituent member of New Britain. His death occurred in September, 1761. In his will mention is made of sons, James, Daniel and David. The latter became a man of note in the community. He held his father's plantation. He was first a member of New Britain. He became a Universalist preacher, after vainly trying to proselyte the church to his belief.

JOSEPH DAY.

Little is known of him. He was received by baptism along with his wife, Dorothy, August 8, 1741. He lived in Hilltown. His death occurred in 1781. His daughter, Abigail, married William Thomas, Jr., son of Rev. William Thomas.

WALTER SHEWELL

Lived in New Britain, two miles southwest of Doylestown and north of the Neshaminy. He was born in 1702 in Gloucestershire, England. He bought 215 acres of land in 1729. He was an early member of Montgomery, into which he was received September 19, 1741,

along with his wife, Mary. He married Mary Kimber, of Maryland. He was a man of importance in his neighborhood, and he and his wife were constituent members of New Britain. He died October 23, 1779, leaving sons, Robert and Walter. The latter was married in the Philadelphia Baptist church on Sunday evening, January 5, 1784, to Mary Sallops, by the celebrated Welsh writer and divine, Morgan Edwards. The second Walter Shewell left descendants who held the ancestral place, called "Painswick Hall," till a recent period.

Hilltown and New Britain, and by association and marriages became thoroughly affiliated with the Welsh people.

STEPHEN BOWLAND

Was received by baptism May 13, 1749, and lived in New Britain, on the North Branch, northeast of New Galena. He was born in Wales in 1722, and came to America with his father, Owen Rowland, in 1725. He was twice married, his first wife being Anna, daughter of Rev. Wm. Thomas. His second wife was Rebecca, daughter of William Davis. Her baptism is recorded in 1770. He had chil-



FRANK HARRAR.
(Church Clerk.)

JOSEPH BARTON

Lived at Castle Valley, Doylestown township, where his father, Thomas Barton, had bought 200 acres. The crossing of the Neshaminy here was called Barton's Ford. Both father and son were on the New Britain list of members in 1768.

JEREMIAH VASTINE

Was mentioned in the Montgomery records as having been received by baptism October 7, 1762. The Vastines were of Holland stock, the name being more properly Von Vashti. They lived at

dren: Owen, Thomas, William, Stephen, Joseph, Margaret and Mary. The father of this family lived till the age of ninety, his death taking place in June, 1811.

THOMAS MATHIAS

Was the son of John Mathias, the emigrant, and was born in 1730, in Franconia township. He was a stone mason by trade, and married Elizabeth, daughter of Thomas Jones. She was baptized October 9, 1760. They lived in Hilltown, on the farm long owned by Newton Rowland, a mile west of Dublin. He was a

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

man widely known in his day. His death occurred in 1799. His children were Thomas, Elizabeth, Abel, John and Joseph. The latter became a Baptist preacher, and was for fifty years a pastor of Hilltown. His records were of great value to the local history of Hilltown and New Britain.

WILLIAM THOMAS, JR.,

Was the youngest son of Rev. William Thomas, of Hilltown. He lived on part of the ancestral property. It is not known that he was a member of the church. His death occurred in July, 1764, and was of a tragic character, causing a great sensation at the time. He was found dead one morning, within the doorway of his house, with a dark streak around his throat, as though strangled. The civil authorities made an investigation and testimony was taken, though no one suffered any punishment. This explains an entry in the church book of March 10, 1765, as follows: "Excommunicated Thomas Hutchin for scandalous conduct in taking an oath at two times in a different manner in relation to the death of William Thomas." In other

words, he committed perjury. As in many such cases nowadays, there was a strong effort to conceal the real facts. We do not know anything about this Thomas Hutchin, or where he lived.

MOSES AARON

Came from Wales and bought a plantation in Hilltown about 1730. This was a mile northward from Line Lexington, and along the New Britain border. He married Mrs. Elizabeth Butler, widow of Benjamin Butler, and daughter of Thomas James. He was a member of Montgomery church. His death occurred August 10, 1766. His sons were Moses and Obed. The latter received the Hilltown homestead, but Moses took another farm that his father owned in New Britain, near the Pine Run bridge. An entry in the church book of October, 1777, mentions that Elizabeth, widow of Moses Aaron, and her son Moses were then baptized. This Moses Aaron was the father of Rev. Samuel Aaron, a Baptist preacher of many gifts, a brilliant orator and an earnest temperance and anti-slavery agitator of the present century.



The Separation of Hilltown.

The separation of Hilltown took place twenty-seven years later than the secession of New Britain, and after a union with Montgomery lasting nearly forty-five years. At the close of the Revolution and even before its beginning the Hilltown branch contained the larger portion of the membership. The number dismissed to Hilltown in 1781 was fifty-four members, whilst in 1788 Montgomery

services, which were held at Montgomery, and also because one pastor could not perform efficient service over so wide a territory. It was hastened, however, at that time by two prominent causes of a temporary nature. The first was the dissatisfaction of the Montgomery people with the pastor, Rev. John Thomas, a Hilltown man, and who had succeeded Rev. Benjamin Griffith in 1768. The former was the son of Rev.



HARRY HARRAB.
(Superintendent Sunday School.)

had but twenty-eight members. At that time the majority of the people of Hilltown were of Welsh descent, and they were nearly all Baptists. There were then also many German Lutherans, Reformed and Mennonites, but in no such proportions as became the case later on.

The separation from Montgomery was inevitable in the course of time by reason of the distance to come to communion

William Thomas, but was not a man of such ability and education as his father. He continued the pastor of Hilltown for the first eight years after the independent organization of that church, till old age and its growing infirmities caused his resignation. Rev. Joseph Mathias, in his jubilee sermon of 1831, thus speaks gently of the matter: "Elder John Thomas was not considered so eminently possessed of

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

ministerial gifts as his predecessor, Benjamin Griffith."

It may seem strange that the second cause for the separation of Hilltown was of a political nature. But it was the most powerful cause, owing to the fierce animosities engendered by the Revolutionary war. Whilst in the Scotch-Irish settlements the people were almost unanimous in their hostility towards Great Britain, there was a more divided sentiment among the Welsh, and a considerable minority sympathized with the mother country, or else were lukewarm in behalf of the cause of independence. Mathias tells the story substantially as follows: The last and most prominent circumstance that influenced the brethren of Hilltown to the measure at that time was the Revolutionary war and the party spirit and collision of sentiment which prevailed in this as in other sections of the country. There were two political parties, known as Whigs and Tories, the former warmly attached to the cause of liberty and supporting the independence of the States. The Tories retained the sentiment of loyalty and gave aid and comfort to the forces of King George III. Congress had passed an act requiring the people to subscribe to the "Test act" and

take the oath of allegiance. The majority did so, but many refused. The latter were liable to fine if they set foot beyond the line of their respective counties. This law the more violent Whigs frequently enforced upon their neighbors, even when the latter meant no harm, such as crossing into Philadelphia (now Montgomery) county on their way to market or church. On going to Montgomery meeting these Hilltown people were sometimes detained, threatened, disturbed and maltreated. At one time a number were arrested when attending Montgomery and carried before Peter Evans, a justice of the peace living just east of Colmar. He was also a member of the church, and although a strong Whig, saw at once that their arrest was rather from malicious motives, and that it was giving the law a meaning that was never intended. He released them and advised that there should be no more arrests. Yet these arrests so annoyed some of the Hilltown members that they determined to seek a separation from Montgomery. After considerable negotiation, Montgomery consented, and fifty-four members living in Hilltown were constituted as a separate church, November 28, 1781.



List of Members Received from 1861 to 1895.

(CONTINUED FROM PAGE 21.)

The following list, taken from the church record, gives the names of members and dates on which they were received from 1861 to 1895. The deaths have probably not all been recorded:

NAME.	DATE OF ADMISSION.	DIED.
Myra Moore,	1861, Feb. 24 ;	
Isabella Toy,	do. April 23 ;	
Rachael Lewis,	do.	
Margaret Davis,	do.	1864, Feb.
Elizabeth Rever,	do.	1895, Feb. 26.
David McGlathery,	do. March 24 ;	
Margaret Fry,	do. June 9 ;	1871, Sept. 10.
Sarah Fry,	do.	1879, Feb. 28.
Henry Erwin,	1862, Jan. 26 ;	
Abraham Detwiler,	do.	
Isabella Detwiler,	do.	
Ella Jenkins,	1863, Feb. 22 ;	
Lydia Taylor,	do.	
Sarah Jordan,		
William Selser,	1863, April ;	
Tacy Knight,	1864, Feb. 13 ;	1890, July 18.
Martha Ann Davis,	do. March 8 ;	1885, Jan. 17.
Margaret Mathias,	do.	
Sarah Mathias,	do.	
Elizabeth Brong,	do.	
Mary Fry,	do.	
Anna Warner,	do.	
Caroline Foreman,	do.	
Ann Foreman,	do.	
Angie Summers,	do.	
Martha Harrar,		1880, March 23.
Huston Yerkes,	1864, April 10 ;	
Howard Yerkes,	do.	
Catharine Yerkes,	do.	
William Hill,	do. Aug. 14 ;	
Adelaide Hill,	do.	
Michael Streine,	do. Nov. 10 ;	
Sarah M. Strein,	do.	
Charles Strein,	do.	
J. Edward Strein,	do.	
Amanda Sims,	do.	
Dr. Amos W. Griffith,	1865, June 1 ;	1891, May.
Mary Ann Evans,	1868, Feb. 2 ;	
Edmund L. Summers,	do. April 5 ;	
Silas E. Summers, (deacon),	do.	1894, Feb. 3.
Oliver Wismer,	do.	
Rachel Ella Evans,	do.	
Elizabeth Clark,	do.	
Sarah Ann Davis,	do.	
John T. Mathews,	do. Dec. 13 ;	1877, Dec. 24.
Matilda Mathews,	1869, Feb. 14 ;	1875, Dec 19.
Sarah Egglee,	do.	
Nathan Strine,		
Michael Strine,	1869, Jan. 17 ;	
William Johnson,	do.	
Emma Bender,	do.	
Ella Bender,	do.	
Ella Reese,	do.	

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

NAME.	DATE OF ADMISSION.	DIED.
Mary Detra,	1869, Jan. 17 ;	
Jane McAdams,	do.	
Elizabeth Lukens,	do.	
William Leech,	do.	
Amanda Leech,	do.	
Albert French,	1870, Feb. 13 ;	
Clementine French,		
Joseph McCracken,	1870, April 3 ;	
Mary E. Detwiler,	do.	
Catharine A. Evans,	do. June 11 ;	1872, April 24.
Mary E. Sellers,	do.	
Mary E. Evans,	do.	
Ann Harrar,	do.	
George Markley,	do.	
Nelson M. Markley,	do.	
Elizabeth Fry,	do.	
Euphemia Davis,	do. April 3 ;	
Abraham Fry,		
Harriet Fry,		1894, Sept. 7.
Emma L. Slight,	1870, April 3 ;	
Spencer C. Baldwin,	do.	
Edward C. Tillburn,	do.	
John Brinker and wife,	do. June 11 ;	
George W. Solliday,	do.	
Ella Solliday,	do.	
Samuel Mitchell,	do.	
Franklin P. Harrar,	do. April 3 ;	
Henry C. Harrar,	do.	
Ella M. Harrar,	do.	
Anna V. Harrar,	do.	
John Achenbach,	do.	
William Bender,	do.	
Annie M. Bender,	do.	
Sarah McCracken,	do.	
Ella C. Slight,	do. April 24 ;	
Napoleon Robinson,	do. June 11 ;	
Rev. N. B. Baldwin,	do. Aug. 14 ;	
Caroline E. Baldwin,	do.	
Thomas Jones,	do.	
Susanna Jones,	do.	
M. Margaret Jones,	do.	
Amanda Jones,	do.	
Sarah Grubb,	do. Feb. 4 ;	
Lizzie Layman,	do. Oct. 14 ;	
Eva Baldwin,	do.	
Mary A. Layman.	do.	
Elizabeth Reese,	do. Dec. 11 ;	
Esther Davis Baldwin,	1871, March 26 ;	
William Rutnford,	do.	
William Keen,	do.	
Elizabeth Louks,	do.	
Norman B. Baldwin,	do.	
Jane Medary,	do.	
Otis Heaton,	do. April 9 ;	
Gertrude Eaton,	do. June 11 ;	
Thomas M. Harrar,	do. Aug. 13 ;	
Rebecca Harrar,	do.	
Anna C. Michener,	1872, March 24 ;	1882, Nov. 15.
Eliam L. Davis,	1873, Sept. 21 ;	1880, Sept.
John D. Evans,	1874, Dec. 6 ;	
Deborah V. Haas,	do.	
Elmira Davis,	do.	
Carrie Neiman,	do.	
Charles J. Baldwin,	do.	
Mary Jane Harrar,	do.	1893, June 7.

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

51

NAME.	DATE OF ADMISSION.	DIED.
Rachel T. Hill,	1874, Dec. 6 ;	
Anna L. Hill,	do.	1877, Aug.
Joel E. Davis,	do.	
Morris B. Davis,	do.	
Emma P. Robinson,	do.	
Robert Leech,	1870 ;	
Annie S. Leech,	1870 ;	1894, Dec. 22.
Philip Sholler,	1875, April 3 ;	
Clara George,	do. April 11 ;	
James S. Harrar,	do. April 4 ;	1882, April.
Abel M. Griffith,	do.	
Austin E. Griffith,	do.	
A. Judson Griffith,	do.	
Bartram Griffith,	do.	
Yost Achenbach,	do.	
Matilda Sechrist,	do.	
Margaret Toy,	do. June 6 ;	1876, Sept. 2.
Adelaide Evans,	1876, April 2 ;	
Lizzie Evans,	do.	
Elma Jenkins,	do.	
Lizzie Jenkins,	do.	
Mary Clark,	do.	
Emma Morris,	do.	
Minnie Keisel,	do. April 9 ;	
Josephine Robinson,	do.	
Hannah Eaton,	do.	
Josephine McComb,	do.	
Camilla Hillman,	1877, March 15 ;	
Victoria Campbell,	do.	
Lewis H. Baldwin,	do. April 1 ;	
Charles Bradford,	do.	
Rynaldo W. Vodges,	do.	
Walter Wentworth,	do.	
Lillie Mary White,	do.	
Almira Amelia Baldwin,	do.	
Anna McCork,	do.	
Ella P. Bigony,	do.	
William Harris,	do.	
Martha Sentinan,	do.	
Martha Harris,	do.	
Mary Campbell,	do.	
Gilbert F. Clark,	do.	
Flora Campbell,	do. June 3 ;	
Amelia Brinker,	do.	
Joseph Smith,	1878, Dec. 7 ;	
Martha Smith,	do.	
Adda Soliday,	1879, April 6 ;	
Mrs. Sims,	do.	
Sophie Hare,	do.	
William B. Hare,	1880, Feb. 1 ;	1889, Dec. 19.
Wm. H. Fennell,	do.	
Harriet E. Kibblehouse,	do.	
Sallie E. Fry,	do.	
Hannah McCray,	1881, April 8 ;	
Volma Davis,	do.	
Anna A. Sellers,	do.	
Emma Grubb,	do.	
Susan Hill,	do.	
Irwin Evans,	do.	
Emma George,	do. April 10 ;	
Lizzie Todd,	do.	
Lizzie Cain,	do.	
Charles Knapp,	1882, March 26 ;	
Mrs. C. Knapp,	do.	
Clara Pearson,	do.	

HISTORY OF THE MONTGOMERY BAPTIST CHURCH.

NAMES	DATE OF ADMISSION.	DIED.
Charles M. Pearson,	1878, April 7 ;	
Meredith Clymer,	1882, March 26 ;	
Mrs. M. Clymer,	do.	
Emma Clymer,	do.	
Maggie Clymer,	do.	
Mary Knapp,	do. June 4 ;	
Mrs. David Selser,	do.	
Isabella Clemens,	1883, Aug. 12 ;	
Lillie L. Eaton,	do. Oct. 15 ;	
Mrs. Dr. Eaton,	1884, Feb. 11 ;	
Lizzie H. Harrar,	do. July 30 ;	
Nellie M. Robinson,	do.	
Dora Smith,	do. June 22 ;	
Joseph Smith,	do.	
Kendall Leech,	1878, April 7 ;	
Lydia Leonard,	1885, May 24 ;	
John Hill,	do.	
Leander W. Baldwin,	do.	
George Deal,	1886, Aug. 8 ;	
Harriet Deal,	do.	
Sallie Deal,	do.	
Milton Redmoyer,	do. Dec. 12 ;	
John Todd,	1888, May 6 ;	1889, Sept. 16.
Eliza Todd,	do.	
Viletta Campbell,	do.	
Cordelia Hines,	do.	
Joseph Hines,	do. May 20 ;	
John M. Summers,	do Feb. 17 ;	
Ellen M. Summers,	do.	
Julia B. Summers,	do.	
Rev. Joseph L. Plush,	do. Aug. 11 ;	
Mrs. Carrie Plush,	do.	
Elizabeth Shade,	do. Oct. 13 ;	1891, Dec. 4.
Bertha S. Mitchell,	do.	
Frank Soliday,	1889, March 31 ;	
Joseph Loux,	do.	
Emily Snyder,	do.	
Harriet L. Snyder,	do. April 7 ;	
Estella Evans,	do.	
Mary Ann Beck,	do. March 31 ;	
Hannah Mitchell,	do. Sept. 7 ;	
Mary E. Mitchell,	do.	
Annie Harris,	do.	
Ethel J. Jenkins,	do.	
Emily Knapp,	do.	
Laura McCray,	do.	
Ella Walton,	do. April 14 ;	
Joshua Stevens,	do. April 7 ;	
Mary Clark,	1890, July 27 ;	
John Knap,	do.	
Annie Clymer,	do. June 29 ;	
John W. Pottage,	1891, Feb. 15 ;	
James Clark, Sr.,	do.	
Thomas J. Kirkpatrick,	do.	
George Jackson,	do.	
Cora A. Jackson,	do.	
Gertrude Loux,	do.	
Annie A. Brown,	do.	
Hattie C. Fry,	do. March 15 ;	
Lydia R. Eckert,	do.	
Maggie Stevens,	do.	
Laura M. Landis,	do.	
Hannah C. Eckert,	do. March 29 ;	
Wm. C. Walker,	do.	
Thomas Stevens,	do. June 7 ;	

NAME.	DATE OF ADMISSION.	DIED.
Lizzie Hare,	1891, June 7 ;	
Samuel Reiner,	1892, April 24 ;	
Maggie H. Reiner,	do.	
Wm. E. Sassaian,		
Henry Oberholtzer,	1893, Jan. 15 ;	
Lizzie Oberholtzer,	do.	
Rev. Charles H. Pinchbeck,	1894, April 25 ;	
Mrs. Allen Frick,	do. Sept. 23 ;	
Mrs. Samuel Mitchell,	do. Nov. 18 ;	
Eva Anna Griffith,	do. Dec. 9 ;	
Lettie Campbell,	do.	
Mary Knapp,	do. Dec. 23 ;	
Bessie Knapp,	do.	
Elwood Land,	do.	
Hiram Walters,	do.	
Joseph Toy,	do. Dec. 30 ;	
Mra. Lizzie Toy,	do.	
William Carrigan,	do.	
Mra. William Carrigan,	do.	
Jennie Clymer,	1895, Jan. 13 ;	
Mary Pinchbeck,	do. April 10 ;	
Emma S. Smith,	do. June 12 ;	
Mr. Funk,	do. May 29 ;	
Mrs. Funk,	do.	



OLD-TIME STATISTICS.

Past Century Records of the Philadelphia Association of Baptist Churches— The Trying Times of the Revolution and the Yellow Fever Scourge.

The annual meetings of this ancient body have taken place since 1707. In it were formerly represented all the Baptist churches of the city and of the surrounding counties on both sides of the Delaware. Becoming unwieldy in size, it has, within fifty years, been divided, but yet represents a numerous and powerful collection of churches. Even before the Revolution these churches contained a membership of upwards of three thousand. There was little change in this number from 1770 to 1795. In fact, it rather decreased.

The records of such an old Association contain much of historical interest, not only to Baptists, but to people of other denominations, and even to those of no sect. The annual circular letter reflects the spirit of the times through all the many years: whether the country was in peace or war; whether prosperous or in financial distress; in time of health, or amid the horrors of pestilence; whether the churches were in spiritual deadness, or amid the gladness of revival refreshing. The names of the old-time preachers and lay delegates of one generation gave place to their successors, one by one, and these in time passed away for other generations.

The writer has had access to no statistics earlier than 1762, since which time they have been preserved. From that date till 1775 the country was prosperous, and the churches, in receiving frequent additions, reflected the outward prosperity. Population and wealth were rapidly increasing. The Revolutionary war freed the land from the mother country, but dealt a blow at this prosperity. It did worse. The war and other influences then prevalent set back the spiritual growth of the churches to an alarming

extent. There was one year (1777) when the Association failed to meet. The enemy were in possession of Philadelphia and the surrounding country. Wars may be waged in self-defence, may be waged to attain political and religious liberty, may free a nation from oppression and slavery; yet, of itself, war is a dreadful thing. Within the area of conflict there are no Sundays in war times. Vice, immorality and intemperance are fostered amid camp life. Morality and religion decay for the time being.

Another cause had, perhaps, an equally deteriorating influence at that time. This was the influence of the French propagandists for liberty and equal rights for all men. These earnest souls were in revolt against a dead and corrupt State church, that was in alliance with civil tyranny of the monarchy and the aristocracy. This church had long represented all that was known in France as the Christian religion. To them it made the latter the symbol of oppression and the denial of free thought to the human mind. In the insurrection of free thought, of which they were the leading spirits, the rebound led clear over to infidelity and to no faith at all. In the cemeteries of Paris was inscribed the motto, "Death is an eternal sleep."

To the sympathy and aid of France America owed much in the struggle for independence. Along with this aid and assistance, many of our people who guided thought and opinion imbibed also the infidelity and unbelief then rampant in the nation to whose benefaction the struggling Colonies owed so much—and all this was reflected in the decay of the churches.

We will confine our statistics to the three or four Baptist churches then ex-

isting in Bucks and Montgomery counties, namely: Southampton, New Britain, Montgomery and Hilltown.

1762. New Britain—One baptism, one death, fifty members and 200 "hearers." Southampton — Four deaths, forty-one members and 200 hearers. Montgomery (then including Hilltown)—Three baptisms, one death, ninety members and 150 hearers.

1771. Erasmus Kelly was pastor of Southampton. He was the son of John Kelly, of Hilltown, the founder of the Upper church. The church had fifty-two members, and New Britain fifty-seven.

sixty-four members. Montgomery—104 members. New Britain—Joshua Jones; one baptism, fifty-three members.

1775. Montgomery—Isaac James and James Thomas; two baptisms, three excluded, and 103 members. Southampton—John Gilbert, William Vanhorn and Joseph Hart; sixty-three members. New Britain—Joshua Jones; fifty members.

1776. Montgomery — John Thomas; 101 members. New Britain — Joshua Jones; fifty members. Southampton—William Vanhorn, John Blackwell; sixty-one members. There were no additions to the churches that year.



DEACON WILLIAM HILL.

1773. New Britain—Rev. Joshua Jones and David Evans, delegates. The latter afterwards became a Universalist preacher. There was one baptism and sixty-four members. Southampton — Joseph Hart and William Vanhorn, delegates; eleven baptisms, sixty-three members. Montgomery—Rev. John Thomas, Elijah Davis and James Morgan, delegates; eight received, and 103 members.

1774. Southampton — William Vanhorn, John Blackwell and Arthur Watts;

During the Revolution the Association was frequently held elsewhere than in Philadelphia, owing to the stress of war times and the occupation of the city by the enemy. In 1776 it was held at Scotch Plains, New Jersey. In 1777 none was held at all. In 1778 it met at Hopewell, Monmouth county, New Jersey, a very old Baptist church. In our own time we often hear people, ignorant of the past, decrying the present day and lauding the old time. It is distance that lends en-

chantment to the view. They had their own troubles in those days, and more of them than we have now. People were just as bad in proportion to numbers, and, in fact, much worse. Hear the plaint of the circular letter of 1778 : "You must be sensible that we live in a day of very general calamity and distress; a day of lukewarmness and hardness of heart; a day of great corruption, both as to doctrine and manners"—and much more in the same strain. In some quarters the Universalists were making inroads upon the orthodox sects, and their teachings were regarded with more horror and

In 1794 Montgomery had been reduced to but twenty-one members.

1793. This was the year of the yellow fever in Philadelphia, and it was the most deadly just when the Association was to be held. There was no use trying to face death by meeting in the city. Concerning this, we have the following in the minutes of that year : "Having been prevented meeting at the time appointed in the city of Philadelphia by a prevailing infectious disorder, with which God, in His providence, has been pleased to visit the city, the Association was held by special appointment at Southampton,



DEACON WILLIAM LEECH.

alarm than those of direct infidelity:

The first sign of the churches recovering their ground was in 1783, at the close of the Revolution, when Rev. John Thomas baptized thirty-five at Hilltown, then a newly formed church. This revival, however, was not shared by the other churches.

1788. New Britain had reached its lowest ebb, having but nineteen members. Joshua Jones, Benjamin Mathews and Edward Mathews were the delegates.

Bucks county." This was held on the 29th and 30th of October. The statistics were: New Britain—Joshua Jones and Edward Mathews; one death, twenty-six members. Hilltown — Rev. James McLaughlin, Isaac Morris and James Lum; one death, and 101 members. Montgomery — Charles Humphrey and John Harris; two deaths, and twenty-two members. Southampton — Arthur Watts, Elias Dungan and William Watts; one death, and fifty-four members.

The time of revival at length came—"like a flood," the old records say. This was in 1799 and 1800. By the date of 1801 Hilltown had 151 members, New Britain ninety-three, and Montgomery sixty-four. By 1803 New Britain had 118, Montgomery seventy-seven, and Southampton ninety-three. In 1799 fifteen were baptized at Hilltown, and twenty-one at New Britain. In 1800 there were thirty-nine baptisms at Hill-

town, thirty at Montgomery, and forty at New Britain. The churches had then for pastors James McLaughlin at Hilltown, William White at New Britain. Southampton afterwards, about 1832, became what was called an "old school" church, or anti-mission. Those who did not agree with this belief and policy split off and formed the existing Davisville church.

